SOME Remarkable Passages IN THE Holy LIFE and DEATH OF *GERVASE DISNEY*, Esq;

To which are added Several

LETTERS and POEMS.

—*Being dead, yet speaketh*, Heb. 11. 4.

LONDON,
Printed by *J. D.* for *Jonathan Robinson* at the *Golden-Lion* in St. *Paul's* Church-Yard, MDCXCII.

SOME

Remarkable Passages

IN THE

Holy LIFE and DEATH

OF

DR. JOHN DONNE, Dean

To which are added Several

LETTERS and POEMS.

Being desired for Izaak Walton, *Feb.* 11. 16.

LONDON,

Printed by *T. D. for* Richard Marriot *and* Henry Herringman *at the Blue Anchor in the Lower Walk of the New Exchange,* 1658.

To my Honoured Mother Mrs. BARBARA DISNEY, *my Dear Sister Mrs.* MARY DISNEY, *with other near Relations, for whose use this Book was chiefly intended.*

Ever-Honoured Mother, and Dear Sister, &c.

THE following Sheets which I found written by my Dear Brother (now in Glory) with his own Hand, being dedicated by himself to you; I do accordingly, with much satisfacti-on, humbly present them to you. And tho they are but the rougher Draughts of what was intended by my Brother, (he having begun himself, and made some progress

in the tranſcribing of them, when it pleaſed the Lord to call him to himſelf): Yet in ſuch a Dreſs I am confident they will be no leſs acceptable and welcome to you, coming from that Hand that wrote them, for whoſe peruſal it was that they were eſpecially intended.

The Advice which my Brother has left towards the Cloſe of his Life (Dear Siſter) had he lived to perfect what he had begun, I believe, would have been in every particular ſuted by himſelf to you, wherein it now differs from your Circumſtances; but my Brother not reaching ſo far with his own Pen, I thought it better to tranſcribe it as it was, than in any thing material to alter or vary from the Original.

And that this Book may reach the Hands of all Relations, for whom it was deſigned; and may be of uſe to others alſo, into whoſe

Hands it may by Providence be caſt, (which I am confident is yours, and I hope the deſire of all that are intereſted herein) perſwaded much in the making of it thus publick. And upon that account I have omitted in the Poems (with ſome few of the Letters) what I thought was leſs of publick Uſe or Concernment. And towards the Cloſe of all, have taken leave to add ſome Hymns, *&c.* which I found written by my Brother in another Manuſcript of his, (I ſuppoſe more lately) which I hope may be uſeful.

The Lord accompany them all with his Bleſſing, that they may be ſo, into whoſe Hands ſoever they come; that by ſuch Helps, ſurviving Friends, and all that read them, may be more fit, and ripened faſter for that Bleſſed State, where Friends (united here in Chriſt) ſhall meet again, and

join together in the Eternal Praises of our great Creator and Redeemer; of which Number that so vile a one may be, (through rich and glorious Grace) he begs your Prayers, who is,

Most Dear and Honoured Mother,

July 4. 1692. (Till Death)

Your Obedient Son,

And

Dear Sister, &c.

Your Affectionate Brother and Servant

D. DISNEY.

TO THE READER.

Courteous Reader,

IF thou beest one acquainted indeed with Religion, and hast so far approved of its Laws and Principles, as to give up thy self to the study and practice thereof; thou dost not need any one should tell thee, that it is a serious, and deserves to be a commanding Thing, and not to be played and trifled with. There is nothing in all the World to be compared with it, because of its Excellency; nothing to be minded above it, or equally with it, because of its Importance.

But alas! alas! how little is there of pure and undefiled Religion upon Earth? In how few is it to be seen in its Power and Glory? A great number of Persons have their Religion to choose, being altogether indifferent, rude Matter fit for any Form, ready to receive any Impression; that shall be their Religion which is most easy, and gives the greatest Latitude, and hath pre-

sent Safety and temporal Advantages to commend it to them; but let the Pretences of these be what they will, for certain their Belly is their God.

Others are to be found, who seem to have chosen and pitch'd upon their Religion, and that the true One; they have given up their Names to Christ, make profession of him, wear his Livery; but they do so untowardly manage the matter, that Religion receives no Honour from them, nor are they like to reap any saving Benefit by it. And doubtless this is one great reason why it gains so little in the World, why it strikes no more awe upon By-standers, why it gets no more Love and Respect, why it hath no more Followers, no more to embrace it; because though abundance of People have their Tongues tipt with it, there is very little of it made visible in their Lives; though they love now and then to talk of it, they do not care to be in all things govern'd by it; but instead of that, are its Reproach and Disparagement, contradicting their Holy Profession, by an unsuitable and unworthy Conversation; there is very little, if any thing at all, of the Power of Godliness discovering it self in them.

In

In the Church and publick Assemblies, and during the time of Religious Worship, there you may possibly see in them something of Solemnity, a serious Deportment, a composed Countenance, an attentive Ear; so that one who observes them, will be ready to conclude them really set for God, and greatly devoted to his Fear and Service. But when that Work is over, how much are they altered from what they seem to be? Take notice of them in their Converses with Men, their Discourses at their Tables, their Carriage in their Families; nay could you look into their Chambers and Closets, you would quickly find too much reason to fear that Religion and they are too great Strangers. O how common a thing is it to see in Men and Women, making a Profession, shameful Neglects, frequent, if not constant Omissions of Duty, together with other great Miscarriages, and unjustifiable Actions, notwithstanding that glorious Light which hath shined among us, those precious Ordinances which have been afforded to us, and are yet continued, notwithstanding that Holy Communion which they have entred into; and those repeated Obligations which have been laid upon them both by God and themselves, besides those various and

tremendous Judgments with which the Holy, but provoked, God hath followed us in these Nations, that by them he might humble us, and prove us, and make us better.

The Strength and Spirits of too many are exhausted, and spent upon matters of less worth and concernment, while the Vitals of Christianity are miserably forgotten and overlook'd. O that God would be graciously pleased to pour out more of his Spirit on those who are called by his Name, that so the old Godliness might be restored and revived among us; and we may not only look forth as the Morning, and fair as the Moon that hath its Spots, but also as the Sun when he is at his Meridian, in his Brightness, and Height and Strength; And when once it comes to that, then will the Church be terrible as an Army with Banners.

Our Gracious God hath of late been exalted in his own Strength, and triumphed gloriously; He hath done great Things for us, of which we are glad: O that we would put on all the Strength we have, and put it forth, and go to God for more, and be exalted in our Desires, and Zeal, and Endeavours, and do to our utmost for God.

O that all those who name the Name of Christ, would part from Iniquity, and labour to stand compleat in the Will of God, filling up their Days, and Places, and Relations with Duty, and leading such unblameable and exemplary Lives as may condemn the wicked World, and be expressive of God, and shew forth the Vertues of him that hath called them out of Darkness into his marvellous Light. O that I could see the Church, the Lamb's Wife, in her Bravery, in her Garments of wrought Gold, as a Bride made ready for her Husband; and see the Beauty of the Lord our God upon all those who own themselves his Children, begotten to him by the Gospel.

Reader, The worthy Author of this small Piece, (which is now put into thine Hands, by an Hand of Love,) was one of mine intimate Acquaintance; a Gentleman, just and more than so, a Godly Man, a Man in Christ; of a Worshipful Family, and which is yet more, of the Houshold of Faith; one that could shew his Pedigree from Heaven, and call God Father. He had a good Temporal Estate, the Comforts of this Life having been bountifully dealt out to him, but he did not idolize them, nor value himself

self by them: for he was rich toward God, rich in Faith and good Works.

After many Troubles which he met with, divers tosses and tumblings which disturbed that sweet Repose he otherwise would gladly have taken, he did by the good Hand of God upon him fix in this City, where he had a comfortable enjoyment of himself, sitting with great delight under the refreshing Shadow of his dearest Lord, in the most precious Ordinances of the Gospel. It pleased God after a considerable time, to direct and incline his Heart to join himself to that Flock of Christ, over which the Holy Ghost hath made me Overseer: In which he was very eminent for his constant Attendance, and serious Attention, and great Affection. He took the Sermons deliver'd, verbatim, *read them to his Wife and Family when he came home; and several of them he wrote out in a very fair Hand, that he might leave them behind him for the benefit of others.*

He was an humble and holy Christian, no Busy-body, nor capcious nor quarrelsome, a Companion of all those that feared God, for in them was all his Delight, as the Excellent Ones of the Earth: Most willing to condescend to, and be familiar with

Persons

Persons of low Degree; not valuing any so much by what they had of the World, as by the Relation in which they stood to Christ, and by the Spirit, Grace and Disposition of Christ, which discover'd it self in them. He was no Fashion-monger, Genteel, but not Gaudy, Neat, but Modest and Sober; so adorning himself as that he might adorn the Doctrine of his God and Saviour, putting on Christ, and Mercy, and Bowels, and over all Humility; that was the upper Garment through which the rest were seen, being immovably resolved to keep the Commandments of God. He bid Evil-doers depart from him, and was a Companion of them that would walk with him in the Way everlasting. They and none but they were the Men of his Choice. When our publick Liberty was by our good God graciously given us, after very long and furious Storms had been upon us, he soon made choice of me for his Pastor, and that Flock of Christ which I am appointed to water, and lead into green Pastures, and by the still Waters; he did, as I said before, choose to walk in a Holy Communion with: And with them he continued, until the Great God, in whose Hand our Times are, was pleased to remove him to the Church Triumphant

triumphant in Heaven. During all that Time, he was very exemplary to others, and no less pleasant to me.

If being desired one Day to preach the Morning-Lecture in Southwark, he should needs accompany me. We together met the Winter, and either going or returning, he got Cold, which was obstinate, and kindled in him a Fever, and that Fever consumed him; his little Oil spent apace, and the Lamp of his precious and much desired Life, was soon extinguished. But O, how did he shine and glorify God in that Fire! How sweetly did he carry towards him, without any Quarrelling, or the least spice of Discontent; I heard not the least word that spake a Dislike of the Providence; No, no, his Spirit was so mighty to be, submitted to the Divine Will, and lay at God's disposal, ready to die. For Preparation had been his Work, and willing to die, for what could he die advantaged. His submissive Resignation to the Holy Will of God herein, for which he record he left in his Diary in the beginning of his Sickness, that, "Whether God brought "mercy, this Day month before, with re- "turn my Desire, or no; I shall not be asha- "med whatsoever it be, first or last."

and

and Pains, and Chilliness, and sore Eyes: the Lord, if it be his Will, heal me this Night, or grant a Preparedness for his Pleasure, and that as the outward Man decays, the inward Man may be renewed day by day: The Lord pardon my Sin, and accept of Praise for all Mercies. And the Night following, (which was the last he writ in his Diary) he recorded it thus; March 21. This Day some Distemper seems to hang upon me, tho' not worse (blessed be God) than last Night; The Lord in Mercy heal me, and recover me, or fit me for thy Pleasure: The good Lord fit me for the approaching Sabbath, and make it a good Day to my Soul for Christ's Sake. Pardon my Sin, and take Praise.

And God was exceeding gracious to him, for he chained up Satan so that he could not throw one fiery Dart at him; and he enabled Conscience to bear its Testimony to his filial State, and having led his Conversation in the World in Simplicity and godly Sincerity, not with fleshly Wisdom, but by the Grace of God; and also he lifted upon him the Light of his Countenance, shed abroad his Love in his Heart by the Holy Ghost which had been given

given him, and furnished him with such an Anchor of Hope as was fixed within the Vail, and both sure and stedfast. And all this being done for him, it was not in the power of the King of Terrors to affright him; but in his nearest Approaches he could look him in the Face without any Discomposure, and not only triumph over him as a baffled and conquer'd Enemy, whose Teeth were broken and Sting lost, but likewise bid him welcome as a Messenger sent by his Father to do him a real Kindness. And knowing whom he had believed, he could with joy breath out his Last, and take his Flight to the unseen World; where, as he was sure, his dearest Lord had taken up his own Rest at the Right-hand of his Father, and there prepared a Place for him.

That I may contract, After God had touch'd his Heart, He lived as one that knew he should die, and he died as one that knew he should live better than ever. He lived in Holiness, and he died in Faith. His Ways were Righteous, and his End was Peace. Now he is gone to Rest, and rejoices in that God whom he served, and with whom he walked while he was here. What Earth hath parted with, Heaven hath

hath receiv'd. His Death was a Loss to many, to me that was his Pastor; for with him I sometimes took sweet Counsel, rejoicing in the Greatness of that Love and Zeal he had for God in his holy Discourses, and Expressiveness of a Gospel-Temper. A Loss to the Church of which he was a Member; in which he was very lovely and acceptable for his Carriage under Ordinances, and Managament of himself after them. A Loss to the Poor, who found his Hand liberally, yet withal prudently open for their Relief. But above all, a Loss to his dear Yoke-fellow, who indeed felt the Smart of the Blow, yet was dumb, and opened not her Mouth, because the Lord had done it. And it highly becomes her, me, and us all, to be silent, and acquiesce in the Providence of that God, who being infinite in Wisdom, doth all things well without Miscarrying in a Circumstance.

In this Book, which is now put into thy Hands, kind Reader, thou hast his Picture, though but rud it is but a rude Draught, and in it thou mayst discern much of the Frame of his Spirit, and see how he was wont to exercise himself, while many of his Rank are for Hawks and Hounds, for

Cards and Dice, and worse things too. O that such as read it, would tread in his Steps, and by his Example learn to take care of their immortal Souls, and Pains about them; for their Interest is the greatest, and should be most minded, and first secur'd. Wilt thou please to read it with Prayer, and an hearty Desire of being the better for it, and then I do not question but thou wilt be so. The Author's Will was, that it should be communicated to his Relations; for he was an hearty Friend to their Souls: His affectionate and worthy Brother hath rather chosen this way of publishing it, that so the Benefit thereby might be more extensive: And if their united Desire and Design do take, there are Hundreds that will make their thankful Acknowledgments, and bless God. In it there are many things worthy of thy notice: It is before thee, and I shall leave them to thine own Observation; only a word or two.

Here thou wilt see how much he was afraid of Sin, which is the basest of Evils, and doth the greatest Mischief in the World. Here thou wilt see his secret and daily retiring into himself, and communing with his own Heart; though too many

ny are, yet he was not a Stranger at home. Thou maist see the constant Watch he kept, as knowing how many Enemies he had abroad, how many Snares he walked among, and that there was in his own Bosom a slippery and treacherous Heart, by no means to be trusted. Thou maist see his Self-Reflections, Self-Condemnings, his Fears, his Cares, his Profiting by Ordinances, his Conjugal Affections, his Sense of Afflictions, his Care to make his Peace with God, and to keep up a Communion with him, and a great deal more. The Father of Mercies bless all to thee, and make thee a Blessing to others. So Prays

Thy Soul's Well-wisher,

London,
From my Study,
June 3, 1692. SAMUEL SLATER.

POSTSCRIPT.

He seemed to have for some Months before his Death, a deeper, and more than usual sense of the Sins of his Youth; which, as by his own Pen he has much lamented, so he would then oftner frequently mention, and much bewail them. He said sometimes, that youthful Sins would make work for after Repentance as viper Years. In the beginning of his last Illness he wept for his Sorrow, he had spent so much Time in Coffee-Houses; and that if it should please the Lord to spare him, he would spend more of it in his Closet.

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Some

Some PASSAGES most remarkable in the whole Course of my LIFE, collected, taken, and methodised, by my own Hand, out of my Diary (for the most part); though I have not omitted other Things, as they have occur'd to Memory.

In which I have discovered my darker Side, in the Days of my Unregeneracy; as also my brighter Side, after it pleas'd the Lord to touch my Heart with a Sense of Sin, to awaken my Conscience, to shew me my undone and lost Condition by Nature, and my need of a Saviour.

In the Month of October, 1690.

By *G. Disney.*

Some Passages most remarkable in the whole Course of my Life, collected, taken and methodized, by my own Hand, out of my Diary (for the most part); though I have not omitted other Things, as they have occur'd to Memory.

In which I have discovered my darker Side, in the Days of my Unregeneracy; as also my brighter Side, after it pleas'd the Lord to touch my Heart with a Scale of Sin, to awaken my Conscience, to shew me my Undone and lost Condition by Nature, and my need of a Saviour.

By C. Dilver.

The EPISTLE, Dedicating this little Book (as my last Legacy) to my Dear Wife *M. Disney*, my honoured Mother, Brothers, Sisters, with other my Dear Relations and Friends; who may have the perusal of God's Dispensations towards me, both in Younger and Riper Years, from my own Pen; who though dead, yet thus speaketh.

My Dearest Wife, &c.

Since the Lord in his Providence has been pleased to remove me from you, by Death, and all our home; so that I can no further, and other ways be serviceable to you

I must beg your Acceptance and Perusal of this the last Legacy of your Deceased Friend, who, tho dead, yet speaking. You may now take a Review of me (if so vile a Thing as I was, can be worth your Pains); I have in the following Papers given you some Passages of my Diary methodised, in which I have endeavoured, as impartially as I can (if my Heart deceive me not) to give you the view of my Dark Side, as well as my Bright. And both for these Reasons: By the former you may take a view of the miserable Corruption of my most wretched Nature. You have there the very Picture and Character of one posting to Hell; the Wiles and Subtilties of an active busy Devil; the Snares and Baits of a bewitching World; and the mischievous Consequences of bad Company. By the latter, you may behold the wonderful Rich and Free Grace of God in Christ to me; to me, I say,

one of the vilest and greatest of Sinners; to me, that had hardened my Heart, after many and many a Reproof, and might upon that account have expected sudden Destruction, and that without Remedy: To me, that had not only sucked my self, but had drawn others into Sin too. Here stand and wonder at Free Grace, in snatching such a Brand out of the Fire; and in bringing me from under Satan's Slavery and Dominion, into his own marvellous Kingdom. O that the Lord might have the Glory of the Mercy he has so eminently given me the Comfort of it.

Come then, my Dear Friends, away to Christ; and if you have done this, as I hope you have, why then stay with him, abide here, and mend your Pace Heaven-ward: You can never, I am sure, either mend your Master, your Work, or your Wages: Have you set your Faces Heaven-

To my Friends that are in Christ.

words? O never think of looking back. Are you not far from the Kingdom of Heaven? O yet go further; for it would be dreadfully sad to perish at the very Gates of Glory. You have, it may be, escaped many of the Pollutions of the World, and done, and suffered something for Dear Christ. Well! have a care of doting on, and falling short of the Glory of God, for want of a thorough Work, and of holding out to the End. You have the Lamps of Profession, but have you the Oyl of Grace? You can say, Lord, Lord, but do you do the Will of your Heavenly Father? Dear Friends, persevere, bate a little of Apostasy, Lukewarmness, or a mere Form of Godliness, hold on the course, whatever you may suffer, we hope for you so doing; and the confident Hearts will abundantly make amends for all.

And

To Carnal Friends.

And if what I said Books should be
perused by any Carnal Readers,
such also the grievous Tidings of
approaching Judgment in the Bonds of Iniquity;
I most earnestly perswade such to
come to Christ for Pardon and Salvation,
and to Christ, Christ, Christ, who is
alone the Christ, Christ, Christ, who is
alone the Christ, Christ, Christ, who is
alone the

World's Wonder! Come, poor Souls, in time, forsake your Sins, and embrace the Ways of Holiness, that Christ may be yours. I have tried both ways my self, and can from my own Experience assure you, that the Ways of God are abundantly the best Ways, and Heaven's Wages the best Wages. I have found more real Pleasure, and substantial Delight in the Peace of a good Conscience, in well-grounded Hopes that my Sins are pardoned, in serving God, and in expectation of Eternal Life, through Christ, than I ever did, or could take in the Follies and Vanities of an ill-spent Time. I confess I was one of your Mind, but can now assure you that I repent nothing more; God has convinced me of my Folly, and I heartily invite you to taste and try with me, how good God is in repenting, returning Sinners.

And if what I have here (through the Assistance of Divine Grace) offered, may be to God's Honour, and the Advantage of poor Souls; it will be a sufficient requital of his Pains, whose hearty desire it is to meet you all in Heaven,

London, October 10. 1690. GERVASE DISNEY.

THat I have particularly mentioned the Sins of my Youth, &c. I must acquaint all Perusers of this Book, That I am not ashamed to do it for the advance of Free and Rich Grace.

Some

I have particularly mentioned the State of my Tomb, &c. I only acquaint all Perufers of this Book, That I am not alhamed to do it for the advance of true and Christian Piety.

GERVASE DISNEY.

London, Octavo 1. 1670.

Some PASSAGES of the LIFE of *Gervase Disney*, from my first Marriage especially: with many Particulars before, such as either occur'd to Memory, or by the help of my Diary I was capable of taking.

In which I have endeavoured as impartially to shew my dark Side, as Bright: and both for these Reasons: By the former, I discover the miserable Corruption of my wretched Nature, the Wiles and Subtilties of a busy Devil, who goes about like a roaring Lion, seeking whom he may devour. By the latter, I would discover the wonderful Free Grace of God to me, who was one of the worst and vilest of Sinners, in bringing me from under Satan's Slavery and Dominion.

I The said *Gervase Disney*, was born *Birth.* the Day of *March* 1641. at [illegible] of Religious Parents, viz. *John Disney* of *Swinderby* in the County of *Lincoln*, Esq; the Eldest Son (by a Second

Second Venter) of Sir *Henry Disney*, of *Norton-Disney*, Kt. and *Barbara* his Wife, who was the Eldest Daughter of *Gervase Lee*, of *Norwell-Hall* in the County of *Nottingham*, Esq. They had nine Children lent them by the Lord, *viz. Cornelius, Elizabeth, Gervase, Mary, John, Sarah, Samuel, Dorcas, Daniel.*

Sarah and *Samuel* died very young; *Sarah.* The former of the *Purples*, and tho very young, yet had a good Savour of Spiritual Things upon her Heart; and in that Sickness a longing desire to be dissolved, and to be with Christ. She was esteemed one of the beautifullest Children that ever was seen, her Hair being Milk white, and Complexion pure white and red; yet it was judg'd her greatest Beauty lay within, the Lord having betimes adorned her Soul with Ornaments of Grace: and from the abundance of her Heart, her Mouth did often speak, to the great Comfort and Refreshment of weeping Friends that stood about her. She called much upon God, as her Father. My Father one Day standing by her Bed-side, and hearing her frequently

quently cry out, *O my Father, my Father*, asked her who she meant, did she mean him? *O no*, said she, *it's my Heavenly Father I cry after; you are my Father on Earth, but it's my Father in Heaven I want. You cannot help me, but he can.* Many such like Passages I have heard my Father *Disney* report of her, which shewed her to be more fit for Heaven than Earth.

Samuel also died young of a Lethargy, being removed from Earth to Heaven, when about the Age of 4 Years. He was a Child of most pregnant Parts, and had a strange understanding in the best Things. He was indeed a good Young *Samuel*, and feared God from a Child. He was my Father's great Favourite and Darling, in his Company, and with his pretty Talk my Father did much delight; and would therefore usually, at his walking Hours (which he did pretty much for Exercise) he must lead his young Saint by the Hand, and then could not but admire his pious Talk, his strange Questions in Divinity, which (I have heard my Father say) sometimes he was astonished at; and sometimes his Que- *Samuel.*

Questions would be so deep, that he was almost non-plus'd to answer. He was extraordinary Inquisitive, and would usually demand a Reason for every Thing under Debate.

He loved Prayer, and would not (tho' so very young) be got to Bed without it; his wonderful Ripeness in his Infancy, seemed a Presage and Prognostick, in his Friends Apprehensions that he was not like to be long one of this World; he seemed indeed to be, tho' a Bud, yet ripe for nipping. As soon as Sickness seised him, my Father sent down Hill, at *Lincoln*, to good Old Mr. *Rayner*, to desire his Prayers for him; and not long after went down himself to make Enquiry after him: Mr. *Rayner* presently told him, (I believe with Sorrow enough) that as to his Son *Samuel*, he must resign him to God, and prepare to part with him, for he did not believe he was long for this World; and, saith he, I ground my perswasion upon this, when I pray for his Recovery, I find strange Restraints upon my Spirit, and am much dampt & hindred; but when I pray that the Lord would fit him for him-

himself and crown him with Happiness to Eternity; when I beg for the Eternal Welfare of his Soul, I was then much enlarged. Thus the Secret of the Lord was with that good Man that truly feared him, for the Child died on that Time, that I suppose is likely to live, according to Humane Conjecture, as any of his being at full of the *Small-Pox* at that time, and my Brother *Cornelius* had the said Distemper young, and my Sister *Mary*, who (through God's Goodness) escaped the Infection by my Mother's removing her to *Swinsley*, by which means were dropping down at their Father's another.

My Brother *Cornelius* died of a Consumption, about the Year 1664, and in about the 18th Year of his Age, at my Uncle *Thomas Dilsey's* at *Stoke Newington*. He went to School at *Lindsey*, where his quick and ripe Natural Parts were soon observed at School to out-strip many of his Fellows, and Masters, that in a short time (little more than Proficiency in Humane Learning) he was accounted one of the best Scholars

Cornelius.

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lars (not only of that School, but perhaps of that Town and Country. As to Grammar-Learning, his Master (Mr. Clark) was proud he had such a Scholar to boast of, being indeed the very Credit of his School; and would therefore usually put him upon the most difficult Tasks in Learning and Disputing. He was a great Improver of Time in his younger Years: having been credibly informed he would hardly allow himself time for those necessary Repasts that Nature might warrantably challenge; the spare time that he had from School, which other Scholars spent in Play and youthful Recreations, he would constantly, with great Delight, spend in his Study; usually rising early, and sitting up late for such end. His great Proficiency in Learning was such, that he proved very useful (I may not say serviceable) to the Scholars of the same Form; for whilst they were spending their spare Hours, with delight in Play, he would be spending his with a great delight in his own Studies, or in the Service of those Idle Lads, who commonly engaged his help in preparing

their

their School-Exercises for them; they knowing well that what he did of that Nature, would pass in School as current Pay, for the discharge of those Debts they by their idle trifling Humour had contracted. He was likewise very forward in the best Things, truly Conscientious (as in Charity must be believed) in his Closet-Duties, he spending much time there; a constant Attender upon Ordinances, both on Sabbath-days and Week-day-Lectures. He took Sermons very exactly in Short-Hand, and repeated them as distinctly, after, in my Father's Family.

He was very useful to those of us that were Younger, and would most frequently upon a Sabbath-day, in the Evening of it, take one or other of us to walk with him in the Garden, where he would always commune with us of Heavenly Matters; would enquire into our Proficiency by the Means of that Day; would try our Knowledg in Spiritual Things; and as carefully instruct us, where he found Ignorance prevailing: But above all, (which I must never forget) he has so awakingly and pathetically discoursed to us about the

Joys of Heaven, and the Happiness of Souls being arrived there; that I can say, I have even longed, at such a time, to be out of the Body, and to be with the Lord; have been filled with hungring Desires to forsake the World's Husks, and to taste those Dainties of my Father's House, which indeed my Brother did most lively and sweetly represent to us: I well remember I have then been ready (with *Paul*) to desire to be dissolved, and to be with Christ. At other Times, he would in so sweet, yet startling, manner discourse to us about the Pains of Hell, and the Eternal Misery of Damned Souls; would so lively set forth Sin in its Black and Bloody Colours, as that which brings Souls to that place of horrid Darkness, that I, and (I believe) others of my Brothers and Sisters, were sufficiently startled and frighted for that Time: It made me (whilst the Thoughts were afresh upon me) much afraid of Sin; my main Reason, alas! being then only (as I well remember) that I might escape those dreadful Miseries he had represented to us. I can say to the Glory

of

of God, that the low his Bleſſing upon my Brother's Diſcourſe, I have had good Impreſſions ſometimes upon me, which I muſt ſadly ſay too ſoon wore off again, being but as the Morning-Cloud, and as the Early Dew. He would with ſome others of his School-Fellows, who were of the ſame Form with himſelf, (ſuch as Mr. *John Rayner*, that moſt eminent Servant of God now in Heaven, Mr. *Jonathan Robinſon*, that Pious Chriſtian, now a Bookſeller in *London*, Mr. *Thomas Peachall* an Attourney, and divers others, (then well diſpoſed) frequently meet together, and keep Hours, nay often whole Afternoons, in Religious Exercises by themſelves: They took their Turns for the carrying on that Work, and uſually diſcourſed from ſome Text of Scripture at ſuch times; and this they did from Houſe to Houſe, doing good (he's hoped) wherever they came; admitting conſtantly of ſome Auditors of the Houſe where they were. My Brother was ſeveral Years at the Univerſity of *Oxford*, and a Member of *Corpus Chriſti* Colledg; was an Univerſal Scholar, and ſuppoſed to have

but few Equals in Learning. As for Physick, he somewhat delighted in that Study, and proved not a little useful, to some, upon that account. I remember, I my self being much out of order and weak, tho not Sick, at about 13 or 14 Years old, many thought I was going into a *Consumption*, (the Distemper of our Family) I spit Blood, and had other Symptoms that he discovered; he perceiving me discouraged at such their Apprehensions, told me I was not far gone in that Distemper, and tho it should prevail, might live 20 or 30 Years. He advised me to eat Raisons frequently, and some time to drink my own Water every Morning; which I did for several Days, and through the Blessing of God most successfully.

Unhappy Differences (when my Brother was grown a Man) did too frequently fall out betwixt my Father and him, which did arise sometimes a considerable height; some thought my Father too strict with him, in his Years of Manhood, and others thought him abundance too stubborn and rebellious in his Carriage towards my Father:

ther: but further mention of this matter will not become my Pen. Those Differences reduced my Brother to great Straits; and I heartily blame my self (who too often occasioned the Quarrels) for want of Brotherly Compassion and Tenderness towards him, when in Distress, and I my self (tho a Child) in some Capacity, at *London*, to do it; (the Lord forgive me.)

John. My Brother *John* died at about the Age of 18 Years, at *Swinderby*, of a deep *Consumption*: And tho I (having for some Years before been an Apprentice in *London*) had not the advantage of intimate Acquaintance with him, nor therefore of making Remarks upon him for some Years before his Death; yet this I was certainly assured of by those who knew him best, that he lived a very blameless and unspotted Life, and died a most comfortable and happy Death, resigning his Soul into the Hands of God his Faithful Creator, and leaving a vain World with Joy and Comfort.

Elizabeth, Mary, Dorcas. My Sisters *Elizabeth*, *Mary*, and *Dorcas*, were all Persons that had the Fear of God before their Eyes, were exem-

plary in Holiness, and truly serious and gracious; they were usually under the Eye, Care and Conduct of our godly Parents, and in this respect had the Advantage greatly beyond some others of us, of Parental Instructions and Admonitions, being constantly under a Religious Discipline; their good Education the Lord gave them Hearts to improve, and Grace to answer: they were of good natural Tempers, Lovers of God's Ordinances, conscientious in the Discharge of Duties, both Religious and Relative, and strict in the Sanctification and Observance of the Lord's Day.

Elizabeth married to *John Hatfield* Esq; of *Laughton* in *Yorkshire*. *Mary* to Mr. *Jonathan Stansforth*, then of *Rotherham* in the same County, and after of *Firbeck*. *Dorcas* to Mr. *Joshua Wigley*, of *Cliff* in *Derbyshire*. All very eminent for Holiness; had very competent Estates, kept up Religion in the strictness of it in their Families, maintained a strict Discipline, and endeavoured to train up all under their Care and Charge in the Fear of the Lord.

These

These my Sisters lived but a few Years (after their Marriage) with their Husbands, and left them for their Lord Christ, one much better.

My Sister *Mary*, I think, only left a Child to survive her, viz. *Disney Sted-myfonth*, and now under my Tuition, as one of his Guardians; he is, at my writing this, about the Age of 15 Years, a comely Child, of sweet Disposition, extraordinary Solidity, observant of Friends, not morose, but kind, to Enemies; and which crowns all, one, I think, I may say truly fears God. *D. S.*

My Parents (for whom I bless God) being truly religious themselves, took great care, by a religious Education, to make us their Children so too, and that whilst young, and afterwards were as careful and circumspect in the disposing of us in Marriage and Imployments, to such as feared God. And truly God did wonderfully answer their Prayers, and bless their Endeavours; for we were all of us setled and disposed herein, to our Parents great Satisfaction, and our own great Comfort. *Parents.*

Too few, I fear, conſider and improve the Advantage of a religious Education, though certainly a moſt ſingular and diſtinguiſhing Bleſſing. Not to be born of Popiſh, Pagan, Turkiſh, or Debauched Parents, muſt needs be eſteem'd a great Mercy; and ſurely will be by thoſe the Lord does ſavingly enlighten: ſuch will know how prone Corruption within, will be to encline to an Imitation of what's bad and ſinful. But now to be born of Chriſtian Parents, yea, ſuch who are of the ſtricter ſort; ſurely this can be no leſs than diſtinguiſhing Mercy. If it be a Mercy to Children to be train'd up in the Nurture and Fear of the Lord, to be taught to be Religious by the Example of ſuch Parents: If a Mercy to Children to be in Covenant with God, to have a Stock of Prayers laid up in Heaven for them, to have wholeſom Counſel, ſerious Inſtructions, pious Reproofs, refreſhing Comforts, and neceſſary Corrections: If theſe things be Mercies, (as ſurely none will deny) certainly then the Children of religious Parents have cauſe all their Days to bleſs God

for

for such a Mercy. Here's now the advantage of Religious Education, when a Parent or Governor's Conduct of Children, committed to their Care, is moderated betwixt the Extreams of an unwarrantable Indulgence, and cruel Rigor; when Parents so deport themselves in their good Conduct and Government, that Children may both love and honour their Presence; when they are not too fond, lest Children should not fear them; nor too stern, lest they should fear them too much. Well! good Parents I bless God for.

As to my Brother *Daniel*, in his younger Years, he and I being both Abroad, and at great Distance each from the other, I had not the advantage of making particular Remarks. He had his Learning and Education in part, at the Lady *Hussy*'s, with Mr. *Birkitts*, and after that with Mr. *Ferguson*, both of them Non-conforming Ministers. He marry'd pretty young, *Katherine*, one of the Daughters of *Henry Fynes* of *Kirkstead*, Esq; a Coheir, (by whom he had several Children, four of them yet living, and hope- *Daniel.*

hopeful.) She proved a most tender loving Wife, a dear Parent, and a gracious Christian, for many Years before she was summoned from Earth to Heaven, which was on *May* the 16*th*, 1690. A farther account of her, some Letters in this Book contain.

Gervase. I the said *Gervase Disney* being but a weak Child (while young), by reason of the Rickets I had in a high degree, was as tenderly regarded and brought up; much Care was taken of me, especially by my Mother, than whom, I believe there can't be any more loving, kind and tender-hearted breathing. I could not (by reason of my Weakness) go till about eight years Old; but long before that, I fear, could run swiftly enough in the Ways of Sin and Vanity. In these Years, I cannot say, that I had the least sense of the Corruption of my Nature, and the Evil of Sin, upon my Heart: Several Years I was carried in the Arms of one *Anne Carlton*, a Servant in our Family, who constantly attended me. Bent enough I was to play, and therefore for some Years, had a constant way of Hitching about upon a Cushion, the bet-

better to follow and join with my Brothers and Sisters in their Sports, when by reason of the Rickets, my Legs would not carry me.

The first Tidings of my Walking alone, was welcome Tidings to my Father and Mother, and brought by my Uncle *Lee*, (then a Tabler at our House at *Lincoln*, for the Benefit of Free-School-Learning.) — It seems he, and the other Children, were engaged in some kind of Sports, that I had an Eagerness to pursue; when finding I could not follow fast enough by Hitching, did strangely and suddenly adventure a trial of Skill after them, upon my Legs, holding by Tables and Stools as I went along. But O what a Miracle of Mercy am I (to the Glory of God be it spoken) who am now arriving the 48*th* Year of my Age, having for most of these Years been healthful and strong, and little acquainted with Sickness! when as for several Years (when a Child) I was so weak that few thought I could live many Months. O that I should outlive Seven of my Brothers and Sisters so many Years, who were all of them

so

so much stronger, and most of them so much younger than my self! But God's Ways and Thoughts are not as ours. Surely as some times, yea, often I have thought, God has something extraordinary for me to do, (tho the meanest and unworthiest of all his Servants) only this I have learn'd (through Grace) to say heartily and chearfully, *Speak, Lord, for thy Servant desires to hear; send me, Lord, upon any Errand, and set me about any Work, whether doing or suffering, and I thy Servant desires faithfully to attend it. If I may have but thy Presence with me, and thy Supports and Comforts to refresh me in my way, I shall be content.*

I being in Childhood so long weak, was not sent to School till about 12 or 13 years Old, and then to the Free-School at *Lincoln*; but did not altogether lose my time before; for my honoured and good Aunt *Thornton*, who was with my Mother mostly, from her Marrying with my Father, did instruct me in my English Learning: Indeed to most, (if not all of us) she was both Nurse and Instructer; my Mother having Children thickly, and nursing

nursing us all herself, was rendred less capable; and therefore my dear Aunt's Service was much more grateful and acceptable.

I went not to School of several Years, and when I did, made but little Proficiency, having an averseness to Learning, or rather to Study (the burdensom part of it); my Inclination and Fancy working rather to other Things, as Writing, Heraldry, Musick, &c. and these Exercises I used not only as Diversion, but spent all the Time I could ever be Master of, in them. My Father therefore perceiving me to decline Learning, gave me my choice of any Trade: I inclined most to a Herauld-Painter, (having by frequent Practice arrived at tolerable Perfection in that Art.) But that Employ being judged to be too burdensom to an Apprentice, I inclin'd to be bound to a Bookseller, the advantage of many Authors, and a good Library, being to me the main Inducement: But that, Mr. *Robinson* told my Father was a declining Trade. At last it was concluded, with the Approbation of all concerned for me, that I must be bound for 7 Years to my

Cousin

Apprentice. Cousin Mr. *Martin Oglesbery*, a Silkman, and Merchant, in *Lombard-street*, *London*. And there I was placed about the Year 1661, and about the 18*th* or 19*th* Year of my Age. There alas! my Carriage and Deportment was such, that I have cause to bewail my Folly, being not so diligent and careful in my Service as I ought to have been, in answer to a good Education the Lord had blessed me with.

Sins. These particular Sins (I remember) I was too frequently guilty of, *viz. wasting my Master's Time*, by employing too much in my own Service, and that generally to my Disadvantage; *neglect of Duties*, *Equivocation*, studiously contrived, for the covering, concealing, and hiding other Faults, which then, I remember, the Devil and my own naughty Heart perswaded me was not Lying; yet since (through Grace) I have learnt to know was no better, being intended, and contrived, for the deceiving of others. And thus I have most wickedly (sometimes) for the hiding one Fault from Man, committed many Sins against God. Another Thing for which the Lord has hum-

humbled me since, and shewed me the evil of, tho then I could not see it, was this: My Master being by Covenant bound to find me with Meat, Drink, Clothes, and other Necessaries at his own Charge; I finding him pretty penurious, however not suiting my proud Humour, I did often furnish my self with some such Things at my own Charge out of that Money my Friends sent me: Yet now and then (tho very rarely, and never, I believe, exceeded 40 *s.* in all) I would pay for some such Necessaries out of the Shop-Box; which being yet done in so clandestine a manner, I have accounted highly sinful, and (blessed be God) has cost me many a Tear; tho since, one way or other, I believe, I have made more than double Restitution. Another Dreadful Sin I was in that Service Guilty of (the Review of which has been grievous to me) was this; I did not content my self to sin alone, but did draw on and encourage *John Mildmay*, my Fellow-Apprentice, and under me, to sin with me: And this I did so long, that he at last (which was but a just Judgment) became the greatest Temp-

Tempter to me; by this God has ſhewed me my Sin in my Puniſhment. But O the ſad Sabbaths that we have too often kept! ſometimes having waited on our Maſter into Church at one Door, we have got out at the other: And thus for ſome Hours have wickedly trifled away precious Sabbath-time, by walking about from place to place for Pleaſure; ſometimes we have appointed Meetings at Ale-Houſes on Week-days, where moſt idly we waſted our Maſter's time, and our own Money. Once, I remember, at ſuch a Houſe, where we were perfect Strangers, knocking 2 or 3 times for a Reckoning, no Body came at us; ſays *John Mildmay*, let's be gone and ſave our Money; with all my heart, ſays my wicked Tongue, inclin'd thereto by a worſe Heart: But we had not got half a Mile, before my Conſcience flew in my Face for that Wickedneſs; ſo that at my Requeſt, we went back and paid all. Thus ſinfully did we too often waſte our precious Time in Ale-Houſes, and ſometimes in worſe Houſes: Twice I think we went to Syder-Houſes, which proved

proved Bawdy-Houſes, which yet we did not decline; ſome of our wicked Comrades having taught us (which the Devil ſet home to ſilence Conſcience) that it was a good Way ſometimes to frequent ſuch Houſes, and to aſſociate with ſuch Company, the better to work in us an Abhorrence and Antipathy againſt the Practices and Sins of ſuch places. This plauſible Pretence, guilded Bait, and wicked Notion, was too readily eſpouſed by us, young Men (tho old Sinners;) this ſerv'd to ſtop the Mouth of Conſcience a while, till the Lord pleaſed to awaken it: And then I ſaw deſperate Folly in committing Sin, to prevent Sin; and thought of thoſe Texts, *You may not do Evil that Good may come of it; and if Sinners intice thee, conſent not:* And of the wiſe Man's Counſel, *Prov.* 7. ſpeaking of the Harlot, *O let not thine Heart decline to her Ways, go not aſtray in her Paths; Come not nigh her Dwelling, for ſhe hath caſt down many wounded: her Houſe is the way to Hell, going down to the Chambers of Death,* &c.

By unbecoming Dalliances, Glances, and Carriages with young Women, Relations and others (in which I thought, in younger Years, there was no Evil) I fear I too often broke the 7*th* Command: for tho never (blessed be God) guilty either of Adultery or Fornication; yet since I have learn'd to know, that there's more forbidden by that Command than is express'd, and that every unchaste Thought, Word and Action, is a breach of it, the review of such youthful Follies, has been dreadful to me, since God touch'd my Heart, and gave me Grace to consider. Some Sins (whilst a Child) that I omitted before to mention, were such as these; Playing Truant frequently, when I should have been at School; and the better to colour over and hide such Miscarriages, I seldom stuck at telling a Lie. Thus I added Sin to Sin, (as indeed Sin seldom goes alone); I have too often experienced it, that one Sin draws on to another: *David*'s Sin with *Bathsheba* had others accompanying it; his first Sin was Idleness, his second Uncleanness, and then the

N. B.

Murder of *Uriah* her Husband. I was also guilty of robbing Orchards, pilfering and taking what has not been my own from my Brothers and Sisters, and Father; Foolish Jesting, idle Talking, slighting holy Duties, profaning Sabbaths, Disobedience to Parents, and indeed what not? I had so base a Nature, and so wicked a Heart, even then when I could do but little more than go, that I boggled at almost no Sin that such Age inclin'd to.

These and such like Sins of Youth, made sad work for Repentance in Riper Years; it was long before, but (blessed be God) at last, I set my Sins in order before me, with all their aggravating Circumstances: Then I thought of the Love and Light, the Means and Mercies, the Vows and Promises, the Exhortations and Examples, the Reproofs and the good Education I had sinned against. Whilst I was a Servant at Mr. *Oglethorps*, I was under good Family-Discipline, I had opportunity to attend upon the best Means, had good Examples before me, was examined on Lord's-Day-Nights, what I remembred; but

alas! was too long a Trifler under all, which I have been much more sensible of, and afflicted for, since I left my Apprenticeship, than before. It pleased God there, to begin a Work of Grace, which (notwithstanding too many sad Slips) I believe and hope he has been carrying on ever since: There it was, the Lord first enabled me to set my Face Heavenwards, and to engage me in serious Thoughts about the eternal Welfare of my immortal Soul; most remarkably observed upon a Fit of Sickness, the Lord was pleased there to visit me with; in a very few Days I was brought very low in Body, begun to be serious, to think of my Ways, and of turning to the Lord, *Psal.* 119. 59. was then full of Purposes, and Promises too, that (if the Lord pleased to spare me) I would (through Grace) mind Religion as my Business, and follow the Lord fully. God was pleas'd to hear my unworthy Prayers, and to speed an Answer of Peace to me; in a Day or two I was perfectly recovered; and my Body being healed of Sickness, I begg'd hard that my Soul also might be healed of Sin.

Work of Grace.

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The Lord did wonderfully bless to me the Ministry of Mr. *Brooks*, (of whose Church my Master was a Member) and I therefore frequently had the advantage of hearing him: But especially, the Lord was pleas'd to do my Soul good, by setting home, with power upon my Heart and Conscience, some Sermons of worthy Mr. *Flavel*, sen^r. (whom I must reckon my spiritual Father); but those Sermons, with many others, to my very great loss now, were consumed by *London*'s Flames: Mr. *Flavel* himself died a Martyr for Christ the Year before, *viz.* 1665, (remarkable in that dreadful Mortality by the Plague.) Good Man, he durst not fly from it, when the Hand of God, in that Plague, seem'd to be gone out against the City. He was willing (being a Minister) to hazard his own Body for the advantage of others Souls; and so truly he did: for being taken at a Religious Meeting, he was carried before some Magistrates, who, (after some debate with him) plainly told him, they would set before him Life and Death, and leave him to make his choice.

They told him he must either promise never to preach at a Conventicle more, or they must commit him to a Prison, (at that time) sorely infected with the Sickness. He was too great a Champion for Christ, and a more faithful Servant to his Lord and Master, than to stand long to consider an Answer, but readily told them, As to their former Proposal, He did abhor the Thoughts of a Compliance, by deserting his Saviour's Service; and as to their latter Threatning, he was freely willing to comply with the Will and Pleasure of God, and could heartily say, His Will be done.

So that he was (O height of Wickedness and Cruelty!) committed to Prison; there, presently took the Infection, and in a few Days, transplanted from Earth to Heaven. After I was acquainted with this worthy Divine, and had tasted and received some Benefit by his Ministry, (being introduc'd, at first, by *John Southam* a Jouney-man Drugster, in *London*, a very serious young Man, and one I must bless God for) I became a constant Attender upon him, wherever he preached,

preached, either in City or Suburbs. He surely was as powerful, plain and practical a Preacher, as I ever did, or reasonably can expect ever to hear: He had one Practice (though exceeding useful) I think peculiar to himself, which was this; He would at his first entrance upon Sabbath-Day-Publick-Exercises, endeavour to raise his Peoples Affections, and to engage them to Seriousness, by a most awakening Exhortation, pressing them to consider with whom they had to do, the Great and eternal God, that searcheth Hearts; what they came about, no less than Souls Concerns, and that for ought they knew their eternal Welfare might depend upon their improving that Opportunity, which Prayer might prove their last Prayer, and that Sermon the last Sermon that ever they should hear.

It was about the 25*th* Year of my Age, when the Lord was pleased again to check and stop me in my Career of Sin, to awaken my drousy Conscience, to give me a Sense of Sin's damning and defiling Nature, and of the necessity of a saving Change; which should

be accompanied with a ſtrict, ſerious and holy Converſation, if I would not eternally miſcarry. Here I made a ſtand, and began to conſider what I had done, and what I muſt do! Now began I to be ſenſible that I could never enough bewail the Sins of my Youth; never enough live to the Honour and Glory of that God, who had given me to out-live thoſe Days of Vanity; who had beſtowed upon me, not only ſpace for Repentance, but the Grace of Repentance too, as I truſt he did about that Time. Now it was that the remembrance of my Sins was more grievous to my Soul than the forſaking of them; the Sins I once loved, I now loathed, and would (if that had been poſſible) have given ten thouſand Worlds, I had never committed them. Now it was, I by Experience felt, (what before I would not believe) that the beſt of Sins Sweets are really moſt intolerably Bitter. I now experienced the Truth of that Paſſage I met with in a Reverend Author, (Mr. *Hardcaſtle*) ſays he, "Let every "Perſon that lies under a Temptati-"on to commit Sin, ſeriouſly conſider

"thus;

" thus; If I commit this Sin, I must
" either repent of it, or I must not:
" If I do not repent, it damns me;
" and if I do repent aright, I shall find
" it cost me more Pains, and Trouble,
" and Sorrow, than the Sin was worth
" that I did commit. And this I have often thought upon since, upon any Temptation.

Conscience now flew in my Face, and was more than a thousand Witnesses against me; now I did (by sad experience) feel the truth and terrour of that single Text, *A wounded Conscience who can bear?* And this (through Grace, I can say) that when I did not sinfully stop its mouth, it was a faithful Monitor to me. That Scripture terrified me greatly, *The Soul that sins, shall die.* And here was my Argument upon it; The Law says, the Soul that sins, must die; my Conscience tells me, But thou, O Soul, has sinned, and what's the Conclusion? why very dreadful, *thou must die.*

I set about the Work of Repentance, but must confess (till the Lord did savingly, by his Word and Spirit, shine in upon my Soul) I thought that bare Repen-

Repentance was enough, without considering that true and saving Repentance consisted in forsaking, as well as in confessing Sin: but here the Lord set home upon my Heart such Considerations as these; That his holy and righteous Law was broken, and Satisfaction must be made; that he himself was Just, and his Justice must be satisfied: And that all my Prayers and Tears, and Duties and Repentance, (though I should use them as means) were yet no good foundation to build my Hopes of Heaven upon: That though I could shed a thousand Tears, and those of Blood, for one vain Thought, they would be no better than puddle Water to justify and save me. Now did those Scriptures stair me in the Face, 1 Cor. 6. 9. *Know ye not that the Unrighteous shall not inherit the Kingdom of God? be not deceived, neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God:* and that of Gal. 5. 19. *Now the Works of the Flesh are manifest, which are these,* Adul-

Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like: they that do such things, shall not inherit the Kingdom of God. And though, I bless God, the most of these Sins that do entitle to eternal Wrath and Vengeance, I could not charge my self as guilty of, yet some I could; and the least of them, in their own nature, I found was damning, and would serve to exclude me out of the Kingdom of God; now (through Grace) was I ready to cry out, *O what must I do to be saved? and a little seriously to enquire into my spiritual State, and after Jesus Christ, and the way of Salvation by him.* Now I began to think of the Corruption of my Nature, and the Sinfulness of my Heart; and that all the impure Streams of my Life had proceeded from that most corrupt Fountain, *Matt.* 15. 19. And that it was not enough to bewail the outward Acts of Sin, but the inward Principles of Corruption, leading to it. Now I came to see my need of Christ, and to be satisfied

tisfied that a single Christ would be of more worth than ten thousand Worlds; and these were the Texts of Scripture that did much revive me, viz. *That Christ Jesus came into the World to save Sinners; and that the Gospel-Tenders of him was to such: And that the Covenant-Terms of Salvation were attainable* (thro assisting Grace.) Isai. 1. 18. *Come now, let's reason together, saith the Lord, Though your Sins be as Scarlet, they shall be white as Snow; and though they be red as Crimson, they shall be as Wool.* O what Encouragement is here, thought I, for me a Sinner! who though but young in Years, was yet old in Sin. And another encouraging Scripture I often thought on, was *Prov.* 28. 13. *He that confesses and forsakes his Sin, shall find Mercy.* And Isai. 55. 7. *Let the Wicked forsake his Way, and the unrighteous Man his Thoughts, and let him turn unto the Lord, and he will have Mercy upon him; and to our God, for he will abundantly pardon.* I then, to encourage my return to God, and the forsaking of my Sins, thought of the great Sinners that had obtain'd Mercy; such as *Manasseh*,

ſeh, *Mary Magdalen*; and ſome of the very Jews, that had been guilty of the Blood of Chriſt, and had murdered the Son of God; yet (through Repentance and Faith in Chriſt) many of them were pardoned and ſaved; nay *Paul*, (that eminent Pattern of God's free Grace, to great Sinners) and *David*, and others of God's Dear Children, (that had foully faln) was Encouragement to me a Prodigal, now to ariſe and go to my Father. Now I began to ſet upon a Courſe of Duties, which when I found I was pretty ſtrict in the performance of, I begun too much to reſt upon them: Now I was for believing, but hardly knew how to believe that Chriſt died for Sinners, ſo as to throw my ſelf, and reſt wholly upon him, and to think my Tears, and Prayers, and other Duties, will do me no good in point of Juſtification.

When I had ſerved in my Apprenticeſhip about four Years, my eldeſt Brother *Cornelius*, being dead ſome ſhort time before, it pleaſing the Lord to viſit the City with the Plague, which began in the Street in which I lived; upon which my Father prevailed with

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my Master to give me leave to retire into the Country, to him, during that Visitation: Accordingly I came down in the Year 1665, to my Father's House (then at *Swinderby.*) And then began other Sins to appear in me, as the product or Remainders of Corruption in my Nature; I have great cause to bewail and lament that proud Garb I came from *London* in, having, I do believe, expended as much for one Sute of Clothes, as would have clothed compleatly 40 poor Servants of Jesus Christ. For which Equipage I contracted much Debt in *London*, (which my Father after paid.) I had then so proud an Humour, that I thought this Dress (thô excessively Gaudy) was but suitable to my Rank (thô alas much beyond it.) This Vanity I can hardly think of without Blushing. Yet now living an idle Life, and being dreadfully puft up with Pride; tho alas! alas! I had nothing in the World to be proud of, but rather to be humbled for; I presently was under Temptation to think that I must now carry it out, and live at the Rate of my Father's Eldest Son, and not as Mr. *Ogethorp*'s Apprentice and Ser-

Servant. Now it was, that tho indeed I durſt not much aſſociate with wicked Companions, that were Strangers, tho Neighbours to me; yet I did it too much with thoſe that were Relations, and thought that Relation would juſtify that practice, not conſidering the Snares of it. I there made too many ſinful Slips, went often to *Norton*, and *Norwell*, where I met with ſuch Company, as (had not Free-Grace ſuſtained me) had certainly ruined me, both as to my Principles and Practices. There it was I fell to the Practice of good Fellowſhip, moſt undeſervedly ſo called, and then have been perſwaded to think that time well ſpent; could ſometimes moſt wickedly triumph in my Ability to bear ſtrong Drink; not conſidering the ſad Woe in Scripture denounced againſt ſuch. At that time I learn'd to drink and game, and ſmoak Tobacco, and trifle, &c. and ſpent (by Perſwaſion of others, tho my bad Heart was moſt to blame) not only Days, but Nights in thoſe kind of Exceſſes.

And here I cannot but obſerve how unwilling the Devil was to loſe me,

who so lately had been his Prey, and led captive by him at his pleasure. But yet, after these Relapses, (for ever magnified be distinguishing Love) the Lord graciously gave me a Check; and after some Reproofs and Advice from Parents and serious Friends, I again begun to consider my Ways: Conscience was startled, and begun to do the Office of a faithful Monitor: And this Scripture was often in my Thoughts, and sounded terribly in mine Ears, *He that being often reproved, and hardeneth his Heart, shall suddenly be destroyed, and that without Remedy.* Much precious Time I did waste and trifle away in those Days, in sinful Delights and Pleasures, the want of which I now sadly experience. Several Gentlewomen, one after another, I courted; being invited thereto by one Friend or other: and too many of my Addresses of that Nature, were too extravagant, inconsiderate, and sinful (which the Lord has humbled me much for since.) From *Swinderby*, I went to *Barkston*, with my Father and his Family, who went to settle there, for the sake of Mr. *Trott* the Minister of that Town, and

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a worthy good Man; (whilst there) I went sometimes to *Grantham* to hear some Non-Conformist Ministers, as there was opportunity for their Preaching (which was but seldom); much Soul-advantage I received then, through the Lord's Blessing upon Mr. *Sharp*'s Ministry, who was then a Non-Conformist of very great Note.

After this, my Father buying a House at *Lincoln*, we removed to it; and thither the Lord in his Providence sent holy, humble and worthy Mr. *Abdy*, to be Pastor of that Congregation; for which he had Liberty by the King's Proclamation, and Licence of Indulgence. Here I delighted greatly to attend upon those Ordinances, through God's Blessing upon which, and an intimate Correspondence I held with him, I received much benefit. Then began I, in good earnest, to set my Face Heaven-ward, and to mind the great Work the Lord sent me into, and continued me in the World about. Now began I not only to observe my private Retirements for Prayer, but to pray in my Father's Family (tho too hypocritically) in those my first At-

tempts, I have cause enough to believe. However, having cast a Look Heavenwards, Hell was presently in an Uproar, the Devil storms at it; my old Companions begin to upbraid me for it: which yet the Lord gave me Grace to bear with Patience, as knowing that I had much better bear, and endure the Frowns of wicked Men, for being Religious, than the everlasting Frowns of the great God for not being so.

But here let me stop a while, to admire the transcendent Goodness of my Heavenly Father to me a most vile Wretch, That he should do more for me than others, who I think had done less for him, and more against him than most others. Whom, such a Brand as I snatch'd out of the Fire! Such a wandring Prodigal brought home to God! O my Soul, stand and wonder! What, so hard a Heart as mine softned! So proud a Heart as mine humbled! So obstinate a Will as mine subdued! O amazing Goodness! This is the Wonder of Wonders, and must always be wondred at in Heaven. Even

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Though alas, alas! whilst I am here in the Body, I must say with the Apostle Paul, *I find a Law in my Members, warring and rebelling against the Law of my Mind; that when I would do Good, Evil is too often present with me.* So that the Things I would not do, I do; Corruption I find too much stirring, and even painting the best I do for God.

Yet, through Grace, I have these present Grounds to hope for Salvation.

Grounds of Salvation.

God in infinite Mercy, has made me sensible, not only of my great Sins, but of the vileness of my Heart and Nature; he has made me to abhor my self for my Sins, and I hope truly to repent of them. For I do find, that what was before the delight of my Soul, is now become as bad as Hell to me.

That God has brought me so far off from mine own bottom, as to convince me, that all my Prayers, and Tears, and Duties are not able to save me. A Christ alone I must have, have thrown my self at his Foot for Mercy, resolving if I must perish, I'le perish there: I love him above all, and

can (I hope, through Divine Assistance) part with all for his Sake.

Marriage. About the Year 1670, I was by many Friends recommended to several good Matches, but particularly by that Reverend and Worthy Minister of Jesus Christ, my Cousin *Sylvester*, who providentially I met with at my Brother *Hatfield's*, who there acquainted me that he had it long and much upon his Thoughts, to recommend a Person to me he believed would make me a good Wife; That he knew her to be a Person of great Worth, and the only unmarried Daughter of Mr. *Spateman*: He encouraged me very much, that though I should not proceed in that Affair, yet the Acquaintance of so good a Family would sufficiently recompense my Pains and Journey. After some mature Consideration, I returned him Thanks, and embraced the Motion; and soon after went to that House, where (though I was then a perfect Stranger) yet through the very great Freedom and Kindness of the good old Gentleman, I soon became acquainted; was received with much Candour, and entertained with

a hearty Welcome. So soon as his Daughter came down, which was about 6 a Clock, to Family-Prayers, he put us (I remember) both to the Blush, by telling her here was one Mr. *Disney* come, as recommended to her for a Sweet-heart. After some short time, I had encouragement to proceed in the Affair, was much pleased with the Family, and with the Report I had of the Person to whom I was to make my Addresses. Providence seemed to smile upon the Transaction; our Parents, after some Debate, came to an Agreement, as to Terms. So that when we had sought God solemnly upon a Day, (that I desired we might keep for that purpose) by Mr. *Porter*, and Mr. *Otefield*, we came to a Conclusion.

And that happy Union betwixt my Dear Wife, (Mrs. *Rebecca Spateman*, and my self, was made the 29th of *June*, 1671, (being Thursday.) We were married by Mr. *Nixon* of *Morton*, at *Trinity*-Chappel.

And here methinks I cannot but take notice (to the Honour of God) what a Wife he was pleased to lend

me; God has made her to me the greatest outward Blessing, and Comfort, that ever I had to the time of her Death. The usual Properties of a good Wife are such as these, Piety, Prudence, Love, Faithfulness, Chastity, Housewifery, Frugality, Self-Denial, Meekness, Patience, Subjection, Sympathy and Helpfulness. I do not know any in the World that can boast of a Wife exactly thus qualified; but do believe most of them to be in mine, a valuable Portion indeed to this time, (when we have been married 14 years) I have found her first and last.

N. B. She is a truly good Woman, yet but a Woman, and therefore subject to humane Frailties; her Spirit was somewhat too high, and my Humour a great deal too proud, and this occasion'd too often Jarrings betwixt us; but (through Grace) we have both seen the ill Consequences of such strife, and the Lord has made us more useful and less provoking one to another.

It was then considered, Where we should make our settled abode; *Reade-Hooke* Friends were desirous we would either be there, or near them, when at

at the same time my Father and Mother *Disney*, desired we would be with them at *Lincoln*; and several Reasons of weight were urged on both sides, which put us into a great Strait and Labyrinth, being desirous as near as we could to please them all, and not disoblige any: So that this Medium was by me propos'd, and as readily approv'd of to fix some where between our Friends; and the Place concluded on was *Nottingham*, where, though I was a perfect Stranger to the Town, and knew not one Person in it, yet (after seeking of God in the Matter) we were wonderfully induced to take a Settlement in that Place.

And now being resolv'd (and that with the Approbation of our Friends) upon a Removal thither, we concluded Tabling would best comport with our Circumstances at that time: We soon then enquired, and found out, (by the help of Mr. *Reyner*) a Religious Family to table in, viz. Mrs. *Gamble's* in *Bridlesmith-Gate*, whither we came the 24th of *September*, 1672. And I must say it was a good Providence that brought me thither, not only up-

on the account of a good Land-lady we tabled with, and the good Society we had with worthy Mr. *Secker* and his Wife, (who were Tablers there at the same time) but especially upon account of the good Acquaintance I there presently got, and the comfortable Opportunities for our Souls we there enjoy'd. The Reasons inclining us to *Nottingham*, were such as follow;

1. The very good Society there to be had, and the comfortable Ordinances there to be enjoy'd, not only on Sabbath-Days, but Week-Days too. Mr. *Whitlock*, Mr. *Reynolds*, and Mr. *Barrett*, being the Ministers of that Society there, that I and my dear Wife entred our selves unworthy Members of, (blessed be God for that;) they carried on the Work for the most part on Lord's-Days; and every Wednesday there was a Lecture carried on by all or most of the Non-conforming-Ministers there-abouts, in the Counties round; they taking their turns in that Work.

And O what cause have I to bless God to eternity, for the comfortable En-

Enjoyments of that Place! there, I think, my Heart was more carried out after God in an Ordinance, and I did enjoy more of God in a few years, than I had done, perhaps, all my Life before. There indeed it was we sat under our own Vine with delight; there could we go to our solemn Assemblies, where Multitudes with us did keep Holy-Day; there did we long enjoy our Sanctuary-Blessings, none making us afraid: There had I opportunity of conversing with those serious Christians, in whom was my delight; *(viz.)* Mr. *Lupton*, my first Acquaintance, a holy Christian, and one useful, loving, and assisting to me in all Offices of Love whilst he lived; *James Coates*, a near Neighbour, a plain Man, but a hearty Christian, a Person most unwearied in Labours of Love, and always active in serving the Church of Christ; Mr. *Musson*, a most lively and refreshing Companion, a Man of as meek, humble, and heavenly a Frame, as any I think I ever observ'd: And the Reverend, my worthy good Friend Mr. *Reyner*, who was extreamly useful whilst he liv'd, and most

most heartily lamented when he died; his Memory is precious to me, and I believe will be to all good Men that know him; but these are all gone to Heaven: and surely then it was time for me to leave *Nottingham*, having before parted with so many Friends I dearly lov'd. Others in *Nottingham* I soon got acquaintened with, and People of great Worth; but these named were my intimate Friends and familiar Acquaintance, whom I especially valued because they fear'd God. I bless God for this Experience, as to my first inducing Motive to *Nottingham*.

2. Another Reason inclining me to *Nottingham*, being also very perswasive, was this; That I should come into that Town a perfect Stranger, and was perswaded I should find it a much easier matter to make choice of new good Companions there, than it could be to shake off my old bad Companions at *Lincoln*, if I should settle there: when the Lord touch't my Heart, and set my Face Heavenwards, I durst not again trust my self amongst the Snares and Temptations of those near

near *Lincoln*, that had sometimes been Brethren in Iniquity with me.

I was now much upon my Watch, my Heart having too often deceiv'd me to be much trusted. I had found it too treacherous at *London*, *Swanderby*, *Barkston* and *Lincoln*, and therefore durst not but guard it well at *Nottingham*. Though I can say (and heartily bless the Lord for the Experience) God has wrought up my Heart to an universal Abhorrence of Sin, and a Love to the Ways of Holiness; sometimes indeed, and too often, Hurries of Temptation runs me into too great, (though, blessed be God, not gross) Miscarriages; and Pride, I see, at the bottom of all.

But O! after such Stumbles, God has help'd me up again, and humbled me, and made me more watchful and circumspect. I now experience (blessed be Free-Grace) God has given me a tender Conscience; I am now afraid of Sin, yea, of any thing that looks like Sin. I can indeed remember the time when I could have committed apparent Evils with less Trouble and Terror of Conscience, than now (through

(through Grace) the very appearance of Evil in me is accompanied with. And this I do experience, that all the Service that Sin has ever done me, is this; I have been, after, the more enlarg'd in Prayer. I have put (through assisting Grace) greater Fervency into them, and I have been much humbled in bewailing them, and very importunate with Tears for the Lord's Pardon.

3. The third Thing that perswaded me to *Nottingham* was, that my Self, Wife, and all our Relations, did approve of our Design, when they understood the Reasons of it: here we continued with great Content and Satisfaction at Mrs. *Gamble*'s, for almost a Year and half. And then we finding (through the Lord's Blessing) our Circumstances somewhat altered and advanc'd, and we in a Capacity to furnish part of a House, we then concluded to take Lodgings partly furnish'd, which we did, and entred upon Rooms at Mr. *Roger Ryley*'s as Tennants, the 18*th* of *February* 1673. Here we had a little Family, but observ'd partly the same Methods for Family-worship

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we do now; not only for our own advantage, but I hope to the advantage of several of Mr. *Ryley*'s Family too; His eldest Daughter liv'd with us, and *Nelly*, a younger Child, came very often to join with us, both on Week-Days and Sabbath-Days; and I do trust, God made us some ways useful to that Girl, who I observ'd to have a good appetite to spiritual Things; she came to Repetition and Catechism; and indeed, was pretty forward for Religion, and I do hope retains her Appetite, (now being a Servant in the City of *London*). We continued there not quite three Years, where though we could not expect to get much good from our Neighbours, in the other part of the House, (they being generally too carnal) yet the Lord made it a comfortable Settlement, in regard (I trust) the Lord so far blessed our weak Endeavours, as that we did some good there, (as some of them, yea, Mr. *Ryley* himself did acknowledg.)

But now, yet finding our Condition, as to worldly Matters, encreasing, (through the Lord's Blessing) and our Family also enlarging, I took a House

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of Mrs. *Smith*'s, over against the Castle, and entred upon it the 29th of *September* 1676, and that House we furnished compleatly; the Lord pardon our Pride in that. After we had continued some time here, I was invited to go to *Lincoln*, and my Father's Design then, being shortly to leave that City, and to live in *Yorkshire* at Brother *Stanyforth*'s at *Firbeck*, he did earnestly and importunately follicite me, by several Letters, to live in *Yorkshire* with him. His main Reasons for cohabiting were;

1. That I might the better be acquainted with his Business, which after him, he told me would be mine.

2. That he might in his old Age be eas'd in Business (usually very great) by my bearing a part with him.

3. That we might, especially, be helpful one to another in the best Things; for though I had reason enough, from the meanness of my Abilities, to believe, I could be but little serviceable to him in any thing, yet he was pleas'd to think otherwise, and would some times take notice of my Improvements in Spirituals.

Once

Once I remember, before the Year 1680, he told me, I having pray'd pretty much with him, at that time, of my being as a Visitor at *Lincoln*, That God had given me the Gift of Prayer; I reply'd to this purpose, (being indeed troubled in my Mind lest Gifts were all, there being too (in my own Apprehensions) many) 'Sir, the Gift of Prayer I look upon as 'nothing, where there is not the Grace 'of Prayer; it's that I mostly desire 'and wait for, and without which, 'Prayers would little avail. My Father to encourage, as he thought, my living with him, told me he would turn over his Estate to me, and help me whilst he liv'd in the Management of it: but this was no Argument to me his Son, comparable to the Commands of a Father, I being, through Mercy, not at all of late Years, inclin'd to expect, or depend upon much of the World, nor ever lay under the temptation of desiring my Friend's Death, for my worldly Advance. My Father's most perswasive Letter for my living with him, I answered largely by the 22d of *February* following. After I had

had considered and debated the Thing deliberately, advis'd with Friends, sought God by Prayer, and weigh'd Reasons for it and against it, (which was of late Years my constant Method for the deciding any difficult Case) and answered him in the Negative, for the Reasons under-written, if he would please to approve of them, which he did.

Reasons against leaving Nottingham; *such as these.*

1. We came to *Nottingham* with the concurring Consent of all our Friends; now by removing further from them, we must (I see) necessarily disoblige some.

2. After my seeking God for Direction in the Matter, and keeping a Day to that purpose at *Roadenooke*, we found our Inclinations more to this place than any, though *Lincoln* was before most in our Thoughts, in compliance with Friends there.

3. Here our main ends in coming have been answered, *viz.* the enjoying the Gospel, and the Society of good quicken-

quickning Christians; in this respect I thought few Towns privileged like *Nottingham*.

4. Here God has used me as an Instrument (though the weakest) of good to some; and I know not what further service he may have for me here in this Place.

5. Here we have the Love of all sober Christians, and Favour (beyond Expectation) from different minded Magistrates.

6. Here God has providentially disposed and committed to me the Education of Children, yea the Children of Religious Parents: And, I think, I cannot so faithfully discharge that Trust, nor answer the end of him I honoured, (now with God) if (whilst I may) I have them not under my Eye, especially whilst so young.

7. Both my Wife and my Self are very much averse to Tabling, for many Reasons.

8. Another Reason that I thought material at that time, was this; I can by no means away with a Country-life, having here the advantage of improving my self, and doing good to

others, I cannot expect in a Country Retirement.

9. I have some Years unexpired in my Lease of this House I am in.

10. I have taken several Tablets

These Reasons fully satisfied my Father *Disney*, and Mother; and I had their Leave to continue at *Nottingham*: and here the Lord blessed me wonderfully; though now and then I was under the rebukes of Providence, yet was satisfied all was in love to my Soul, and to the advantage of my Inner Man.

Several Troubles I met with upon account of my Nonconformity; though I did believe, and did accordingly practise, that it was my Duty to go as far as I could, with a safe Conscience, in obeying the Authority I lived under: And was perswaded in my own Breast, That I could never take Comfort in those Sufferings I brought upon my self, by not doing what Authority enjoined, and I might lawfully comply with without Sin.

About April 1682, when the Spirit of Persecution grew hot in Nottingham,

and

and much of the Malice of the Magistrates seemed to be levelled against me; I thought I had a Call, and was thereupon resolved (with the Concurrence of God) to remove, and that, as sometimes we thought, to *London*, grounding my Opinion of the Lawfulness of it upon some Reasons, but especially upon that Text of Scripture, *If they persecute you in one City, flee to another.* For about half a year I sought Counsel of God in the thing, having always a desire to be where God would have me. But having all this while, by my self and Friends, used all the means I could to provide a convenient Habitation, met with constant Disappointments as to those Houses which lay most convenient for the Management of my Affairs; which were *Shipley*, *Cudgrave* and *Bramcote*; and as for *London*, I was perswaded it was too remote from my Business, and too far distant from Friends. On *October* the 19th, 1682, (Winter being fast come on, and Ways bad) I took up a Resolution, with the advice of Friends, to settle at my own House in *Nottingham*, that I had bought upon the *High-pavement*.

These were the Reasons that prevailed with me.

1. Most of those whom I consulted with, were of opinion, where-ever I went, I should be liable to Sufferings, if I kept from sinful Compliances, and might be as safe in *Nottingham* as elsewhere.

2. God did at that time wonderfully incline my Self and Wife to make a trial of that House.

3. It was at that time providentially at liberty, the Tenant I had, being gone, and the House upon my hands. And here (though blessed be God, from my Marriage, I did not neglect Family-Duties) I set upon a more strict, conscionable and methodical Discharge of all the Duties of Religion, both Publick, Family and Private, than before, and did strive against the Sins of my Constitution, which I found were Pride of Heart, and Passion, &c.

Many Troubles I met with, and was often disturbed, yet it was not (thro Mercy) for sinning against God, but serving

serving him. Much Money it cost me to take off Fines and Excommunications. Some Ministers were taken, being Lodgers, at those times, at my House; as Mr. *Barrett* and Mr. *Shelverdine*.

Upon Mr. *Shelverdine*'s Taking, I find this *Memorandum* in my Diary, *viz.* The first Day I began the course of having Ministers to help me in my Sabbath-day-work, Mr. *Shelverdine* being that Day the Person my Sister *Wigley* (who liv'd then by us) desired might take the first turn, and begin the Work. He was taken by an Officer at the Lady *Berrisford*'s, who had desired some help from him, and was committed to Prison, where he lay some Weeks, but was as soon as might be, with Mr. *Barrett*, (who was afterwards taken at my House) released out of Prison by the said Lady *Berrisford*'s Kindness, who paid down 40 l. for that purpose, they having both suffered in her Service.

And now methinks, I have cause to fear my Sins had a hand in stripping me of such a Mercy; and O that my heavenly Father would shew me

wherefore he thus contends with me! It looks, in my Apprehension, as if the Lord judg'd me and my Family unworthy of such a Blessing as the Gospel is, if he Lord pardon those Sins that thus provok'd him, and give me to understand so dark a Dispensation; but in all my Sufferings, I still experienced much of the Goodness of God, in impartning, often, the Spirits of Men towards me, in raising me up Friends, and in restraining some that had very ill Will (though without cause) against me. I might take notice of Mr. Wells, now a Soon-ford Neighbour, but longer to hold me, and my Thoughts were much upon retreating, but whither I could not tell, though a speedy Removal was unwillingly lying under the Sentence of Excommunication, and fear'd a Writ would be soon taken out. And besides, I found that there was no way to take off that Sentence, (which I feared not upon this account of Orphans and others Interest, lodged in my Hands) but either Conformity (which I durst not yield to) or buying the Book, (which was resolved upon) as the best Expedient for my Ease.

The

I had the Hand which has never failed me in all the Troubles I have appeared for me in his Counsels and Conduct, and was now upon Terms with my Cousin Thomson, for his House in Kinson, and was upon a Conclusion. Yet all the Lord was pleased to order it providentially, although it was pleased with the House very much, and my Wife before had been fixed to the taking it, and I would have a Day's time further to speak with my Wife about it. And for all that time, being at Wimborn, thither I went; and as soon as I came, I met with a Letter from Mr. Baxter, (my dear worthy Friend) how he was called to the entering upon my well-doing both in Soul and Body, not pointing me that there was Room at Ollerton to be let, in which might prove a convenient Seat for me; and there, (though I met with some Rubs) yet, God in his Providence soon did point out that Habitation to me. To I went to view it, and though it was upon disadvantage, there being much finishing over and within Doors wanting, yet I liked it so well, and hoping it might prove a quiet and comfortable Place for me, besides the

Priviledges appertaining to it. That I concluded to take a Journey to Mr. *Burton* about it: but his Bailiff, who lived with his Family in the House, (and as I perceived since, had no desire it should be let) told me he would send to Mr. *Burton* to know his Terms, and to acquaint him with my desire of taking it. How he managed his Business I know not; but the answer he returned me was, that his Master *Burton* would not let it under Sixscore Pounds per Annum, which was 20 li. more than he had before offered it to others for. This I took to be a cross Providence; and had proceeded (I think) no further, but for my Brother *Sparrow*, who advised me that nothing could be done, but knowing, without my going thither, who offered very kindly to go along with me: Thither we went, and in a few Days I took the House, for 20 li. per Annum less than was mentioned to the great grief, (I did perceive) of the Bailiff, who (it's to be feared) consulted his own profit more than his Master's Interest.

And truly this Providence I cannot overlook, That I had lost the House,

House, if a Rainy Day had not prevented another going to take it just at that time. And hither now the Lord has brought us. Men by their Fury have driven us from *Nottingham*, which though they might intend it for my Hurt, God can turn it to Good. O that I may keep in his Ways, and leave Issues to him. To the 14th of *June*, 85, I find in my Diary Acknowledgments, Day by Day, that I had experienced the Lord's Goodness, in casting my Lot into this Place, having to that time enjoyed most comfortable Sabbaths, for the most part very publick Assemblies, to the refreshment of others, as well as our selves. Here I find by those Diaries, I was much carried out in praising God, and in begging that I might be enabled to make some answerable Returns to him by a thankful Heart and a fruitful Life.

At my first coming to *Oldstone*, it was much upon my Heart to consider what I should render unto the Lord for all his Benefits towards me and mine: I had this serious Resolve, That I would not turn God out of my House, who was pleased to give me Entertainment

I

I then pitch'd upon this Method for Family-Discipline; On Week-Days in the Morning by six a Clock, for the benefit of their Servants that were to be abroad after upon account of Husbandry; and this to be performed by my Cousin Wakefield, when abroad by some one Master-Servant.

2. By 9 a Clock every Morning to call my Family together to worship God by Prayer, singing part of a Psalm, reading a Chapter, and then Prayer.

3. To go to Dinner by 1 a Clock.

4. To Family-Prayers at the Evening, to be performed in the same Method as in the Morning.

5. To Supper by 7 a Clock.

6. After Supper to spend some time in reading some good Book, or other good Book.

7. By 9 a Clock every Night to send all my Domesticks to their Chambers.

8. Every Monday Night by 8 a Clock to take Account of my Children

9. Every

9. Every Thursday night Repetition.

All unlawful Games, as Cards, Dice, &c. all kind of Ribaldry, vain Songs, foolish Talking, and idle Jesting, Swearing, Lying, &c. and all kind of Sin whatsoever are here forbidden, no profane Persons to abide in my House, no Liar to tarry in my sight.

On the Lord's Day, viz. in Winter.

1. To begin the Day, is to Family-Worship, with Family-Prayer, by 6 a Clock in the Morning.
2. By 8 a Clock to Sermon.
3. By 12 a Clock to Dinner.
4. By 2 a Clock to Sermon.
5. By 4 a Clock to Family-Prayer.
6. By 7 a Clock to Supper.
7. By 8 a Clock to Repetition.

While Method in my Family for most part (through assisting Grace) we have performed, & experienced the benefit of, and would commend it to others.

When I have not had this method, there found the contrary effects.

And

1. That

1. That the mistiming of one thing has usually occasioned the mistiming of every thing in my Family.

2. That when we were uncertain as to our time for Family-Worship, I have often found some of my Servants absent, and their Plea usually was, that they had engaged in such Business as they could not leave off; whereas, a stated known time for such Duties gives all advantage to forecast their Business for it, and it must be their Faults if they do not.

3. Want of a set Time is usually accompanied with this dreadful Inconvenience, that Worldly Occasions either quite justle out some part of the Worship of God, or straiten one in the performance of it.

4. By late Prayers, either Morning or Night, we put off our greatest and best Work to the worst time, and give God the World's leavings.

We need God's Blessing upon us, and our Family-Occasions, as much early in the Morning, as later; therefore should be early at the Duty of Family-Prayer; and not too late, or long at Night, for fear of Drowsiness.

And

And I must not omit to add, I have every way found such Methods beneficial too, and the Lord has enabled me in some measure to perform my purpose, it being (blessed be the Lord) very rare that we have miss'd since we came to *Ollercarr*.

Here again, at my first coming, I renewed my Covenant with God and did desire and beg, I might bring a new Heart to my new Habitation; and readily give God Entertainment where he has been pleased to give me Admission. This Place the Lord seemed in his Providence to point out for me, and here he has blest me: O that, whatever others do, *I and my House may serve the Lord.* Here we have enjoyed most sweet and comfortable Sabbaths, mostly by the help of Mr. *Coates*, whom the Lord has made a Blessing to our Family, and sometimes other Ministers. O the comfortable Seasons of Grace we have here had! the refreshing and rousing Sermons we have here heard! what full Meetings (the Neighbourhood, for many Miles round, flocking hither) have we had! Here we had *Line upon Line, and Precept upon Precept, here*

a Child, that here a Life may here Abundance, and there Abundance? Here Heaven's Dews drop about our Tents, the Gospel brought into our very House; Sanctuary-Meetings were restored us, which we had fainted away at *Nottingham*. Here could I (through Divine Indulgence) keep open House for God, none making me afraid. O the comfortable Sabbaths, Sermons, Sacraments, Fasts, and Family-Duties here enjoyed! O the fweet Repasts we had for our precious Souls! Now did I begin to make a more strict Scrutiny into the state of my Soul than ever, and was now for weighing the Reason of my choice of Christ in the Ballance of the Sanctuary; did sit down and consider with my self what it might cost me to be Religious, and whether or no I could be at that Charge.

Well, but did these Halcion Days always last? Did my Sun suffer no Eclipse? Alas, alas! we soon fainted away our Comforts, and by Sin as soon involv'd our selves into the Depths and Labyrinths of Misery and Trouble.

An Account of which, take from my Diary, to this purpose. Upon

the

the) 11th of June 1685, (being the Day that the first Tidings of the Duke of M's landing in the West came into the Country) I had, by several Friends, one after another, Information that the Nottingham Magistrates had intercepted a Letter of mine, in which, they found a Paper written in Characters, and presently cry'd, Treason, Treason. This Paper they presently sent to many Persons in the Town, if possibly, to get it read, but (it seems) all in vain, either they could not, or would not read it. A very great stir they made about it, concluding it was the D. of Monmouth's Declaration, and contained a Call to me to appear in Arms for his Assistance. These were their idle and ungrounded Conjectures, which put them upon threatning me in a most dreadful manner, and sending out their Warrants to seize me, either at Nottingham by Derby, that I might read the matter, (as was alledg'd.) This Paper they Once sent me, more could I possibly find out, I know the Contents of it, though I did understand it ignorantly

from

from my Brother *Daniel Disney*, (who was that Term in *London*.) I confess this Tidings did somewhat startle me, and made me some Days then absent my self from my Habitation, as not knowing what Injury my reading the Characters might be to my Brother, though I knew it could be none to me, (whatever it prov'd to be.) I therefore thought it best to lie *incognito*, till I could understand from my Brother, what he had written in those Characters; to that purpose, I sent my Cousin *Watson* to *London*, (or to *Epsom-Spaw*, 12 Miles further) to find him out; which Journey he went, and came in safety, though altogether without success, my Brother being newly come down to his own House at *Kirkstead*, contrary to his former Intentions. In a Day or two after, my Cousin *Watson*, (being now return'd to *Ollercarre*) was seiz'd by Souldiers at my House, and presently committed Prisoner at *Derby*, who by his most imprudent Answers to those Interrogatories put to him by the Officers, did somewhat prejudice Mr. *Chauncy*, a young Minister, taken at my House with

with him; and might have done hurt to others by Imprudency, had not the Lord's over-ruling Providence prevented. The D. of *Monmouth*'s Army now increasing, things begun to be in a great Uproar and Confusion; many Gentlemen of this County were Imprison'd, and several of them sent to *Westchester*, a Place far remote from their Habitations, and so near the Sea, that People were fill'd with sad Apprehensions, concerning the further Consequences of such a remote Confinement; many Rumours there were that I should be fetch'd in immediately: Friends advis'd me to withdraw, which at first I did decline, as concluding my Innocency would be a sufficient Protection to me; but when I saw it did not prove so to others, and did consider the Character-Paper, (the Contents of which I knew not) I took their Advice, and did abscond about the 30th of *June* 1685, and (I bless God) did find most hearty welcome and Entertainment, in the several Families the Lord in his Providence did direct me to.

But no sooner was I gone than the Countries round (as well as *Derbyshire*) did ring with Hue-and-Crys after me; great Sums of Money now offered for the taking me, by those, who were as full of Rage and Malice as could be, breathing out nothing but Threatnings against me, suggesting most wickedly and falsly, that I had furnished the Duke with 600 *l.* had entertained him two Months in my House, and was certainly gone to him. Others as falsly reported, that I was taken with his Declarations in my Pocket, and a Letter of Thanks from him for my Kindness to him, in befriending his Interest.

At my going away from *Ollerearr*, I first went to *Mansfield*, upon the 29th of *June* 1685, (that Day being their Fair) whither (as I hear since) I was followed by the Sheriff of *Nottinghamshire*, and was very much in danger; many I met upon the Road (coming from the Fair) begg'd of me to have a care of my self, for great Inquiry was made after me, and search for me. A little before that time, I being in *Chesterfield* upon Business with my

Landlord *Burton*, (which occasioned my stay 12. or 14. Hours) and had no sooner taken Horse, than (as I understood since) Officers came to my Inn to seize me. Here the watchful Eye of the Lord was upon me for good.

On *Mansfield* Fair-day at night, Soldiers came to *Ollencarr* to apprehend me; others were making diligent search for me at *Nottingham* at a great many Houses, giving me most reviling Language, and threatning me with Death when ever taken; and some (as was reported) said I should never come to a Trial, for they would hoot me, and tear Bit from Bit where-ever they met me. These poor Wretches, who I never injur'd, but have often served, I can heartily pity, and pray for, and if ever I have opportunity of serving them, do hope to let them see that my Religion teaches me to do good to my Enemies, and to requite Evil with Good; *the Lord forgive them, they know not what they do.*

About this time, I was at Friends Houses not far from home, but thought it now convenient, for greater safety, to remove further, and was directed

by a Friend (who very kindly did accompany me) into *Leicester-shire*: Thither we went, and (as the Lord was pleas'd to order it) just in time, for presently after I could not have got away, there being strict Watches set night and day for me, in all or most of the Towns (for many Miles) round about *Ollercarr*.

We travell'd from one place to another, not staying long in any till we came into *Leicester-shire*. And the Lord preserved me in all my Wandrings, (blessed be his most holy Name) and gave me much Favour in the eyes of those I visited, and had with all most hearty Welcome, and free Entertainment. Many remarkable Passages and great Providences I experienc'd, as I came from Place to Place, mention'd particularly in my Diary, and therefore less needful here; only this; 'Upon the 18th of *July* '1685, I find my Experience noted in 'the said Diary, That notwithstanding 'my Enemies Threatnings, and my 'Fears, my Dear God had wonderfully preserv'd me; so that, through 'Mercy, no Evil has hitherto befain 'me.

'me. O that I could take Encourage-
'ment from my Father's Goodneſs to
'live more the Life of Faith, and to
'depend more upon God! upon that
'God that has brought me out of ma-
'ny Troubles, and kept me from ma-
'ny Dangers; he has delivered, does
'deliver, can deliver, and I truſt will
'yet deliver me. O that in the mean
'time preſent afflictive Diſpenſations
'may be to his Glory, to my Soul's Ad-
'vantage, and my Relations Benefit!

Upon the 5th of *July*, I came to Mr. *S.* where for better ſafety, I went by the name of ——; there I had moſt friendly Entertainment, found him exceeding good chearful Company himſelf, as thoſe alſo, who were ſeveral of that Neighbourhood that came to ſee me: Here I had very comfortable and Soul-refreſhing Society, and Safety while I ſtaid: And upon the 21ſt of *July* 1685, upon the advice of very worthy and good Friends, ſuch as Mr. *S.* Brother *S.* &c. (beſides my own inclinations) to ſurrender my ſelf to the D. of *N.* I came away in the Evening from Mr. *S.* and therefore could reach no further than *Duffeild*

that Night. We got not thither till 11 a Clock, and therefore concluded it best to stay at a little Ale-house, at the hither End of the Town, that *Godfrey Batty* knew, though I did not. And here I observ'd a great Providence, the Watch-men of that Town just stood at the Door where we lighted, being (I have cause to believe) at that time, in an especial manner, directed to look strictly for me, as I understand, all the Watch-men for many Miles round about my House were directed to do. These Watch-men demanded my Name, but *Godfrey* very prudently, by telling them his, prevented their further Inquiry; there we lighted, and the Watch-men presently came in, who I entertain'd with Ale and Tobacco, and left *Godfrey* with them, whilst I, in my Clothes and Boots, went to lie down upon a Bed in the next Room, being both Sleepy and Weary; but now being under a slavish Fear, and a disquieted Mind, lest I should be taken before I had surrendred, (for which the good Lord forgive me) though I did get 3 or 4 hours Rest, yet not one wink of Sleep.

In

In the Morning early, the Constable came, who knocking at the Window where I lay, I verily thought I had been surprized; but it appeared, that was only to see whether the Watchmen duly observed their Office: the Landlord ask'd *Godfrey* my Name, which he refused then to tell him, but promised he would the next time he saw him; which, as the Lord ordered it, did satisfy; though he told him he could trust and secure me if he would.

By 6 a Clock, on Wednesday Morning, I got to my House at *Ollercarn*; and though in the way I met with and saw several People, who (I believe most, if not all) knew me, yet, through the Lord's Restraints, none to hurt me.

By 9 a Clock that Morning, after I had stay'd about 2 Hours with my Dear Wife, (whom I had not seen of long before, and was her self under some Trouble, and having Warrants out against her, as was said, was a little before forc'd to keep from home) I went to Mr. *T.* at *Wallen-wells*, who being abroad, came not Home till 8 a Clock that Night. I acquainted him

with my Design of surrendring my self to the Duke of *Newcastle*, and desired his Company with me; I perceived him timorous and something shy;—he told me he would not do it till he had obtained first the Duke's leave to that purpose; upon which (by a Letter on purpose) he acquaints the Duke with my desire to surrender my self to him. To which the Duke made this Return on Thursday Morning; he gave him many Complements and Thanks for his Letter, but told him that as for Mr. *Disney*, he might secure him, and expected that he came along with him. Upon this startling Answer, I began to think I had taken a wrong Method in this Surrender, and did expect nothing less (from the Duke's Letter) than being sent to *Nottingham* Goal. That Day about 4 a Clock we went to *Welleck*, when I feared to find him the more severe upon me, because of the Corporation-men of *Nottingham*, who (I understood) dined with him that Day. But here I again experienced the Goodness of the Lord, who had so wonderfully moderated his Spirit, that I found him very calm and kind; I acquainted

quainted him, that I understanding he had sent his Warrant out against me some time since, I was now come to wait upon him to know his Pleasure. He replied, he never sent out any Warrant against me, nor had he any thing to charge me with, only a great Rumour there was of a Character-Paper directed to me, which the Aldermen of *Nottingham* had sent to King and Council; that therefore it was convenient I should be forth-coming, till he had acquainted the King and the Lord Lieutenant of *Derbyshire* with my Surrender; and did not doubt but in a Week's time he should receive Orders for my Liberty. In the mean time, he wish'd me to make choice of any Friend in the County to be withal. — I named my Uncle *Lee*, which he readily approved of, sent his Servant and Letter with me. — And thither we came on Friday Morning about 10 a Clock, there I had kind Reception and friendly Entertainment, as also my Wife and 2 Servants with me: Here again the Devil set his Agents a-work to raise slanderous and lying Reports of me; by some it was reported, that the Aldermen

dermen of *Nottingham* were drawing up a Paper against me, to send to *London*; others that I was run away privately from my Uncle *Lee*; some that I was a Prisoner at *Newark*; others reported me hanged in the West, at the same time the Lady *Lisle* was executed; others said that *John Oliver* of *Lincoln*, was just going to *London* to swear Treason against me, and some others; but I might easily prevent and stop him, by laying an Action I had upon him, and so imprison him: But this Counsel I utterly disliked, and bless God none of these things did much move me. A Passage in my Diary giving this Reason for it, 'I can heartily trust the Lord, 'who has all along been my Helper; 'I can with Comfort enough set a sin-'gle God against all mine Enemies.

Whilst I was at my Uncle *Lee*'s, (which was between 5 and 6 Weeks) my Uncle was unwearied in his Pains for me; going twice to *Nottingham*, thrice to the D. of *N.* and once to *Ollercarr*, in my behalf; was very sollicitous and desirous to set me right amongst those that had aspersed me; the Lord requite him more than I can.

August

August 10, 1685. my Uncle *Lee* returned from the D. of *N.* acquainted me the D. was much troubled for my long Confinement, but could not help it; that he had sent 3 several Letters to the Lord *Sunderland* to know the King's Pleasure about me, but could receive no Answer. He concluding they had nothing against me, was willing he should upon his own Head, and without Order set me at Liberty; and if possible afterwards take advantage against him for so doing; he being sensible they watc'd to take Pique against him, resolved he would give no advantage: Therefore, by a fourth Letter, acquaints the Lord *Sunderland*, that he was resolved he would not set me at Liberty, without the King's Order, and desired to hear (with what speed might be) his Pleasure about it.

On *August* 26, 1685. being at *Lincoln* with my Uncle *Lee*, my Mother *Disney* gave me a Letter, *Ben. Bromhead* brought from *London*, from my Cousin *W. Disney* some 3 Days before he died (who was executed as Printer of the Duke of *M.* Declaration) full of earnest Desires, that I would take care of

his

his Daughter with me (she being both Fatherless and Motherless): The which (by the Grace of God) I shall do, and look upon her as a Child Providence has cast upon me as my own. The Letter bore Date the 26*th* of *June*, 1685. had lain some time before King and Council ere it was suffered to be sent to me; but blessed be God it did me no hurt.

August 28, 1685, being Friday, the D. of *N.* by a Servant on purpose, gave me tidings of my Liberty by a Letter he sent me, which he had received from the Lord *Sunderland*, to this purpose; That it was the King's Pleasure and Command, that I should be set at Liberty, upon such Security as his Grace thought fit. And now here's Food for Faith to feed upon, a gracious return to Prayer. Thus the Lord was pleased to restrain the Hands of wicked Enemies, that had threatned me Ill; and to influence the Hearts of great Men to do me Good. I have experienced with the Psalmist, *Psal.* 31. 13. *For I have heard the Slander of many: fear was on every side, whilst they took counsel together against me, they devised*

to

to take away my Life; yet I have seen the Goodness of the Lord in the Land of the Living. And have good encouragement with holy *David* to say, *At what time I am afraid, I will trust in the Lord.*

My Uncle *Lee*, and I, then went to the D. of *N.* where the D. receiv'd me very kindly; and told me, though he had nothing at all against me, yet being the King's Letter to him had mentioned a Bail, he would advise me to enter into Bonds for the good Behaviour, my self in 2000 *l.* and my 2 Sureties in 1000 *l.* a Man. This I declined very much, yet at the Duke's importunity (after I had taken some time to consider on it) I very unwillingly granted to endeavour it; and, indeed, I must say, a great many I found very ready to serve me in the Thing: But the D. himself having named to me my Uncle *Clay* for one, and my Uncle *Lee* having offered himself for another, I concluded upon them; and to that purpose desired my Uncle *Lee*, to speak to my Uncle *Clay*, he being just then going to *Southwell*, which he did, but sent me word by my Man, (who went with him) that my Uncle *Clay* positively refus'd

refus'd me; but (as I have since heard, and do believe it) 'twas not in Unkindness; for he acquainted the D. of *N.* he did not think me in earnest in that Request another made, having neither Letter nor Message from me about it; but my Cousin *Low*, his Son-in-law, did very chearfully accept of a piece of service for me.

We all three accordingly, went to the D. of *N.* to enter into Bond; but the Duke declaring some great Pique against my Cousin *Low*, fell into a Passion, and declared he would not take *Low's* Bond for a Groat; and since *Clay* would not, *Lee* should not be Bail for me, but I must get two others. This prov'd a good Providence, for meeting with this Cross, I took heart to send the Duke word, that I having no ways appear'd against King or Government, nor any ways misbehaved my self, did think it very hard thus to be call'd to enter into Bond for the Good-Behaviour. The Duke return'd by Letter, this Answer to me, That since I had declined entring into Bonds, he had, by Letter, acquainted the King that no Body

came

came in against me, that I was unwilling to enter into Bonds, (being no ways guilty) and left it to his Majesty's further Pleasure; only bad me remember he had mine, and my Uncle *Lee*'s Promise to come to him (if sent for.) And thus (through Mercy) I have escaped those ensnaring Bonds, having heard nothing from the D. of *N.* to this 13*th* of *December* 1685, being almost four Months, and I trust I may not.

August 31, 1685. This Day I returned and my Wife, and Mr. *Coats* and his Wife, to *Ollerton*. Upon the 6*th* of *September*, 1685, we enjoy'd a very comfortable Opportunity, being the Sabbath-Day: good Mr. *Coats* preached a Congratulatory Sermon for the Lord's Goodness towards us, in bringing us together again, who had so long been separated one from another; he preaching from those words, *Psal.* 116. 12. *What shall I render unto the Lord for all his Benefits towards me?* and rais'd this Doctrine, *That* gracious Souls have, and ought to have, such a Sense of Divine Favours, as to be extraordinarily carried

'ried forth in Love and Thankfulneſs
'to God for them. In the Applicati-
'on, he told us, We might take ſome
'Meaſures of the Greatneſs of the
'Mercy, of Deliverance God had
'wrought for us, by conſidering the
'Greatneſs of thoſe Troubles, and the
'Perplexity of the Condition we were
'moſt of us in; ſays he, Was it not
'ſad for a Family, once ſo united, not
'only in Affection, but in a ſweet and
'delightful Society, to be ſhattered
'and broken all to pieces?

'Was't not ſad that a Houſe ſhould
'ring with Oaths and Curſes, that for
'ſome time before had no ſuch Lan-
'guage to be heard in it?

'Was't not ſad! that a Family
'ſhould be quite left and forſaken of
'thoſe ſweet and comfortable Sab-
'baths it had ſome time enjoy'd in
'great ſecurity?

'In a word; Was't not ſad, that
'we, who had ſo often join'd together
'in Family-worſhip, as Reading, Pray-
'ing, and Praiſing God, ſhould be ſo
'ſeparated one from another; that
'we could not aſſemble together for
'ſuch Worſhip without apparent Ha-

'zard,

'zard, nay some of us cast into such 'Places where there was no Worship 'of God to be join'd in? Here was 'our Misery. God give us all a lively 'Sense of Divine Favour in our great 'Deliverance.

When God had returned me to my Family, my earnest Prayer was, I might not return to Sin, but honour God more in it than ever, who had done so much for me and mine.

November the 10th, 1685, (the Parliament being just met) We kept a Night of Humiliation, by the help of Mr. *B.* Mr. *C.* and Mr. *C.* the Latter made a Sermon from these words, *Isai.* 8. 17. *And I will wait upon the Lord that hideth his Face from the House of* Jacob, *and I will look for him.* They were much enlarged in those Duties; and I do at this time experience (blessed be God) both in them, and Closet-Duties, upon the same occasion, my Heart was in a good warm Frame, and was working much after God. God has heard and answered our Prayers most remarkably, as appeared by the Parliament's putting forward things very beneficial to the Nation; they did,

I believe, beyond either the expectation of those who brought most of them irregularly in, or others who indeed expected nothing of good from them.

But by this, I have learn'd this Lesson, that by those from whom Men expect least, God can do most; and I fear we have lost many and many a Mercy, by knocking at wrong Doors for them, and by trusting too much to, and expecting too much from an Arm of Flesh.

Benefits by Afflictions.

The Lord I do find and experience, has (by blessing to me late Afflictions) done me this Good, (blessed be his most holy Name.)

1. I have learn'd to trust God more in difficult Cases.

2. I see more Evil than before in Sin, by this bitter Fruit.

3. I see a Necessity of setling worldly Concerns, of making my Will, (which since I came home I did.)

4. Now I am afraid of the least Sin, either of Omission or Commission; a little Sin do's more wound my Conscience,

ſcience, and diſturb my Peace, than greater before.

5. I now experience, that I ſpend more time in Duties, and that with greater delight.

6. I am a better Husband of my precious Time, and more careful to improve it, more fearful of miſpending it.

7. I am leſs paſſionate, for God has ſhew'd me the ill Conſequences of Family-Heats and Diſcord.

8. Leſs proud, (I hope) the Lord having ſhew'd me enough in my ſelf, and in the preſent ſad Times, and my late Circumſtances, to humble and abaſe me.

9. Now I find a greater Readineſs to ſympathize with the poor afflicted Members of Jeſus Chriſt, having my ſelf ſo lately been a Sufferer.

10. The World, and the Things of the World are leſs in my eſteem, having been ſo lately imbitter'd to me.

11. Now have I ſet up ſome other Duties, more than before I practiſed; as Praying with my Wife, and Repetition on Week-days, and Reading in the Family after Suppers: I bleſs the

Lord for these happy Fruits of Affliction; I trust that mine has brought me nearer Christ.

I scarce know any thing that states the Difference betwixt me and the vilest of Hypocrites, but only this; That God makes my Distempers my Burthen, and in the Riches of his Love, inclines my Heart to hanker towards him for help.

Evidences for Heaven, which I examine my self by; more at large in my Diary; answered.

1. Effectual Calling, is a good Evidence for Heaven; as appears by *Rom.* 8. 30. 2 *Pet.* 1. 10. the Calling I had was about the Year 1668.

2. Change of Company, a good Evidence, choosing the Society of the Godly, shunning the Society of the Wicked, *Psal.* 1. 1. *Psal.* 26. 4, 5. *Psal.* 119. 115. *Acts* 9. 26. My Heart answers affirmatively, for that I left *Lincoln*, and came to live at *Nottingham* for this end.

3. Universality of Obedience, *Psal.* 119. 6. *Ps.* 139. 2 last Verses; to this

G. D's

G. D's Heart anſwers *Aff. Decemb.* 7, 1685.

4. Love to the Godly, (as ſuch) 1 *Joh.* 3. 14. To this my Heart anſwers *Aff. Decemb.* 7, 85.

5. Sincere Endeavours to approve my Heart more to God, than my Ways to Men; aiming more at God's Glory than my own Profit, Applauſe, *&c.* 2 *Cor.* 1. 12. My Heart anſwers *Aff.*

6. Melting and Mourning for Sin, upon the ſenſe of God's Free-Love in Chriſt, *Zech.* 12. 10. 2 *Cor.* 7. 9, 10. *G. D*'s Heart anſwers *Aff.*

7. Zeal for God againſt Sin, *Joh.* 2. 17. 2 *Cor.* 7. 11. *G. D*'s Heart anſwers *Aff.*

8. A Love of, and longing for Chriſt's Appearing, 2 *Tim.* 4. 8. *Heb.* 9. 6. *Rev.* 22. 7, 20. *G. D*'s Heart anſwers *Aff. Decemb.* 7, 85.

9. Gracious Speech, *Prov.* 10. 21. *Epheſ.* 4. 29. *G. D*'s Heart anſwers *Aff.*

10. Bleſſing God for, and rejoycing in, the Gifts and Graces of others, *Joh.* 29. 30. My Heart anſwers *Aff.*

11. The Spirit of Prayer, *Acts* 9.11. *Rom.* 8. 15. *G. D*'s Heart answers *Affi.*

12. A careful Sanctification of the Lord's Day, *Isai.* 4. 56. My Heart answers *Affi. Decemb.* 7, 1685.

I kept a constant Diary or Journal, recording my Carriage towards God, towards others, and my self, and God's Carriage towards me; giving an account of signal Returns to Prayer, and great Providences; a few here take.

The 11*th* of *May* 1674, (being very Rainy at night,) I travelling to *Laughton* in *Yorkshire*, upon the *Moore*, about a Mile and half off the Town, I light into a deep watery Place, missing the pav'd Bridge, my Horse slipping, fell side-ways, I all over in the Water, and a great Mercy I was not lost, by the Horses lying upon me; my Man drew me out by my great Chamlet-Cloak, which help'd me to swim; I rid afterwards to the Town wet to the Skin, with Boots full of Water; immediately went to a hot Bed, took something warm, pray'd to the Lord, and got a good Night's Rest;

Rest; and next Morning was never the worse: This good Providence I desire to remember, acknowledg and improve.

2. When we liv'd at Mr. *Ryley's* in *Nottingham*, my Wife being one Night just gone up into a very narrow strait Chamber, being immediately to return down again, having a Candle with her; a Gun was discharged in the Street, made an amazing roaring, and noise all over the House; but in that Chamber such a Noise, as much affrighted her; next Day, I coming into the Chamber, found a round Hole in the Casement by a considerable large Bullet made, which (the Chamber being so very narrow) it could no ways have mist her, had not a good God wonderfully preserv'd her from the Danger, by *directing the Bullet*.

3. A good return to Prayer: 24*th* of *February*, 1674, which the Lord, *in mercy, help me to improve.*

4. A gracious Return to Prayer, in my dear Wife's Recovery of such a Sickness as most gave her over, in *February* 1674.

5. *January* the *6th*, 1675, coming with my Wife from *Wigwall*, and passing through a thick Wood to *Roade-nooke*, one Bough of a Tree coming up on my Eye with a great force, one being just gone by before, and held it back, it (slipping from him) struck violently upon my Eye, so that I concluded it struck quite out; it stood immediately of a Gore-blood, was ill a little time, but (through Grace) in 2 days so well, that I could see to record this singular Providence; which Escape and Deliverance, I desire to ascribe to Divine Goodness, as a Return to Prayer, and desire I may use my Eyes more to the Honour of God.

6. *January* the *14th* 1683, I and my Man *Sam. Fone*, being going a Journey to *Rotheram*, about seven Miles off of *Nottingham*, *Sam*'s Horse slip'd, and fell on the side of a Hill with his Leg under him, which was greivously bruised and strained, and he so full of Pain, that I was forc'd to return to *Nottingham* with him: In my return, such a like Fall I got, my Horse lying upon me a considerable time, for he could not rise; and had he risen of himself,

it

it might have broken my Leg, which lay juſt in a Cart-rut; and *Sam.* being lam'd before, could not help me; but now, providentially a Perſon comes riding by, juſt at that inſtant, did help me up; and through Mercy, I got not the leaſt Hurt, though my Fall ſeem'd much more dangerous than *Sam*'s, who was lame and under the Chirurgeon's Hand long. This is a diſtinguiſhing Mercy, which I deſire to improve to the Glory of God.

7. The 18*th* of *June*, 1677. In the Cloſe of that Day, in Cloſet-Prayer, I found my Heart ſo warmly carried out after God, that nothing would ſerve my turn but God, and I truſt God gave me himſelf: Bleſſed Lord, enable me to improve ſuch a Privilege.

8. My Father *Diſney*, in his time, and I for ſome Years after him, were perplexed with long and tedious Suits by *John Oliver* of *Lincoln*, a Bankrupt, who ſued in *formâ pauperis*: He did moſt wickedly occaſion ſeveral People to forſwear themſelves againſt me, particularly one *Jane Farrow* of *Lincoln*, aged about 54, a Woman of a bad Life, and no Principles; ſhe being

ing subpena'd by *J. O.* to be an Evidence for him: At our sitting a Commission at *Lincoln* for that purpose, she the said *Jane Farrow* did swear positively that the Goods in *J. O*'s Shop at the time my Father seized them, were worth 1500 *l.* and therefore she would conclude my Father was compleatly satisfied *J. O*'s Debt, and had no right to detain his Estate longer from him. Though I at the same time brought substantial Witnesses, and Persons of good Credit and Reputation, who upon Oath made appear just the contrary; one Mr. *Snowden*, in my behalf, swore that he had a Judgment of a 100 *l.* upon the Bankrupt's Estate, and went at that time my Father seized, with a design to take out Execution upon the Goods, but not finding them of near a 100 *l.* value, did desist. Since this, the said *Jane Farrow* has told some the Reason of her Swearing so desperately was, That *J. Oliver* had instructed her, and others of his Witnesses, what to swear; had made them all drunk, and then (as she confest) they swore any thing.

Since,

Since, this poor wretched *Jane Farrow* was viſited with Sickneſs, and died *Feb.* 27, 1683. and upon her Death-Bed was in a moſt ſad deſpairing Condition, and cried out much againſt her ſelf for being forſworn. She told thoſe about her that ſhe ſaw the Devil, and there, ſays ſhe, he ſtands (pointing to a Place) ready to fetch me away: She very frequently ſpoke the ſame or the like Words. O! ſays ſhe, thou art come to fetch me; I am certainly thine, and ſhall be with thee er'e long. She further added, it muſt needs be ſo, if Mrs. *Diſney* (meaning my Mother) and Mr. *Diſney* (meaning my ſelf) does not forgive me. Some about her told her (for ſhe had many Viſitors daily) that ſhe muſt call upon God for Mercy, (who alone for Chriſt's Sake could forgive her) but ſhe bad them ſay no more of that; for ſhe had nothing to do with God nor Chriſt, nor would ſhe receive any Soul-advice, as concluding ſhe muſt be damned. She ſent for *J. O.* that wicked Wretch, who was certainly the Ruin of that poor Woman's Soul (if the Lord ſhewed not Mercy at laſt Gaſp); and told him, that for his

Sake,

Sake, and at his Requeſt, ſhe had damned her Soul, in forſwearing her ſelf againſt Mr. *Diſney*. He endeavoured to pacify her, by telling her ſhe had ſworn nothing but Truth, and adviſed her not to regard what any ſaid to the contrary: But this did not do, for ſhe ſtill cries out moſt horridly againſt her ſelf, deſired thoſe about her to pray for her Death. But ſays ſome by her, *Jane*, we fear you are very unfit to die: to which ſhe preſently replied, ſhe knew ſhe muſt be damned, and the Devil ſtood ready for her. And thus ſhe lived 2 or 3 Days, and went out of the World in a ſad deſpairing Condition. A moſt remarkable Inſtance indeed it is of God's Vengeance upon a perjured Perſon. May others take warning by it, and ſuch as are guilty in the ſame kind, repent in time.

9. An Inſtance very remarkable of two others I could not but here inſert, which I had certainly atteſted by near Neighbours, and my own Tenants at *Swinderby*; One *Smith* and *Simkin*, at *Harby* (having been at *Agle* Feaſt, returning home late) ſays *Smith*, *Come we muſt gallop, Neck or nothing, the Devil*

vil loves no Cripples; they being both upon one Horſe, preſently fell down one from one ſide, the other from the other, both dead, and never ſpoke more; they received hurt only in one part of their Body (*viz.* their Necks) intimating their Sin in their Puniſhment.

10. *Novemb.* 26, 1684. being Saturday, at Dinner, ſome of our Servants diſcovered Quick-Silver amongſt the Pudding they were eating, and we at our Table had eaten on before; we preſently concluded it muſt be ſome that had ſcattered into the Cheſt where the Meal uſed to lie, in which Cheſt, at our removal from *Nottingham*, I brought a Pot of Quick-Silver that I kept by me for Weather-Glaſſes, amongſt other things: we all eat of the Pudding, but none of us, through the Mercy of God, experienced the leaſt Prejudice from it.

11. At *Nottingham*, whilſt we lived at Mr. *Ryley*'s Houſe, a ſad Fire broke out the at *William Stirrop*'s a Flax-man, next Mr. *Reckliſes*, at about 11 a Clock at Night, which did burn and flame ſo furiouſly, by reaſon of the great

great quantities of Combustible Matter there, that in all probability it had much endangered the consuming the Town to Ashes, had it not been for this great Providence, *viz.* That very night, and at the very time, when its likely all, or most others were a-sleep in their Beds, We (as the Lord was pleased to order it) had a Religious Meeting at our House, where many were assembled to serve God; Mr. *Billingsley* (being towards the conclusion of that Exercise) and we (met in a Room partly against those Flames) did soon espy them, and as soon dismist those likely to be serviceable at such a Work, such as Mr. *Hawkins*, *Jo. Boote* and others, who being fresh and active, did soon (thro the Blessing of God) quench that Fire, there being very few others that appeared; which made some say, they were confident there was a Conventicle that Night, there were so many Dissenters about the Fire. How reproachfully so ever these might speak, I believe Mr. Mayor (then *Parker*) at *Hencross*, was more serious, when he told me the Town of *Nottingham* was much beholden to our Conventicle for

for the timely ſtopping of thoſe Flames.

12. The 3*d* of *December* 1685. this Night (through extraordinary Drowſineſs) at Family-Prayer, I ſlep'd 2 or 3 times; and awaking again, did not uſe the beſt means I could, and ſhould, of ſtanding up to prevent the Drowſineſs; I hop'd might go off without it. Upon which (being dropt again aſleep) to my Apprehenſions, ſomething gave me a great Blow upon the Middle of my Back, which preſently awaked me in a Fright, which I did really feel paining me ſome Minutes after I was awaken. I have purpos'd upon it, and hope (through Grace to perform it) to be always more watchful for the future againſt ſuch a Sin.

This brings to my Mind another Providence of like nature; My eldeſt Brother being to repeat a Lecture-Sermon one Night in my Father's Family, I being then very young, (and not liking that Work) cry'd to go to Bed, and to have my Brother with me, in which (after ſome repulſe) I was gratifi'd in my Deſire: to our Chamber we went, and into Bed I got, but

before

before I could drop asleep, I felt the bottom of the Bed-clothes lift up, where presently something pull'd me by the Toe, but nothing there was to be seen: this affrighted me exceedingly; and though young, I could conclude it a Rebuke to me for hindring that pious Exercise of Repetition, and durst never do it after.

Some good Sayings of good Men, I find collected in my Diary, out of Sermons I have heard, viz.

1. THere's few (if any) whose Joys in a comfortable Communion with God, are not sometimes clouded with Sorrow.

2. Where the Minister's Work ends, there the Hearer's begins.

3. It shows but little Love to God in Duty, when we come with Unwillingness, stay with Weariness, and go away with Gladness.

4. A Man may be fat in Gifts, yet lean in Grace.

5. In the want of all things, we may taste and see how sweet the Lord is.

6. It's

6. It's comfortable Musick to hear the Birdin the Breast singing, whatever we suffer for it.

7. That Repentance is seldom true-hearted that is gray-headed.

8. Let our Thirst to worldly things be cold, to heavenly things inflamed.

9. It's easy for Men to fly from Duty, but impossible to avoid their Account.

10. Accustom thy self to Duty, but do not Duties customarily.

11. Entertain none in your Houses, that shut God out of their Hearts.

12. Associate not your selves with those as Friends, that are God's Enemies.

13. They cannot be true to Men, that are false to God.

14. Dare not to decline Duty, to preserve Liberty.

15. Let the present Day's Practice be still the Mending of the past Day's Errors.

16. I fear my Duties more than my Sins; Duties lift me up, but my Sins humble me.

17. It's well if *Rome*'s Reliques amongst us, do not keep Possession for Popery.

18. Give not way to sleep any Night, till thou hast particularly inquired into thy Carriage the Day past.

19. Family-Passions cloud Faith, disturb Duty, and darken Comforts.

20. He never wants Comfort, that lives content.

21. That Man never wants his own Will, that makes God's Will his.

22. They need not drink of another's Bucket, that have the Fountain, nor use Stilts and Crutches, that have Spiritual Strength.

23. Let Parents and Governours, by their Examples endeavour to influence Children and Servants into a good Practice.

24. Sanctified Troubles are Tokens of special Love.

25. If your Houses be not Nurseries for Heaven, they'l be breeding Places for Hell.

26. Whatever Evil we would reprove in another, we must be doubly watchful against it our selves.

27. Early beginnings in Goodness makes an easy Death-Bed.

28. But not that of to last, that cannot be done too soon.

29. We have no more to live upon to Eternity than what we lay up in Time.

30. It's better to be reproached for being too soon, than damned for being too late, in Heaven's ways.

31. Good Families make good Churches, and good Education, good Families.

32. The contented Man is never poor, let him have never so little; and the discontented Man never rich, let him have never so much.

33. There are two Jubilees kept in Heaven, one at the Conversion of a Sinner on Earth, the other at his Glorification in Heaven.

34. Bad Times to live in, are good Times to die in.

35. Afflictions are hard Meat, but Patience a good Digester.

36. The best Trial of our Spiritual Estate, is by the tenure of our Actions, not by this or that particular Action.

37. Though a sincere Christian will not overtake a Sin, yet the most sincere may be overtaken with a Sin.

38. Sad Conclusions might be drawn against eminent Saints, if some particular Actions were a Rule to judge by.

39. It's good to be as charitable to others, as ordinarily we are partial to our selves.

40. The best of Saints would never arrive at Assurance, if it did not consist with many Imperfections.

41. A sanctified Cross hath more of Mercy in it, than an unsanctified Comfort.

42. The Company a Man keeps, is a Commentary upon his Life.

43. Persecuted Godliness, is far more eligible than prosperous Prophaneness.

44. It's the very Nature of true Faith, to make future Things present.

45. It's very difficult for one to be angry and not sin, and very dangerous to sin in being angry.

46. It's good Scripture-Logick to draw Conclusions of Confidence from Premises of Experience.

47. The poorest in the World has more than he had when he came into the World, and more than he can carry

carry out, when he leaves the World.

48. Duties reſted in, as well as Sins unrepented of, are dangerous.

49. If Mercy be not a Load-ſtone to draw us nearer to God, it will be a Mill-ſtone to ſink us deeper into Hell.

50. It's ſad to loſe good Men in the beſt Times, but looks like a Judgment to loſe them in the worſt.

The Surviving Advice of a Deceased Husband to a Surviving Wife: Or, a Call from the Dead to the Living.

Written *January* the 20th 168-- and intended for my Dear Wife's Perusal, if it shall please the Lord She survive Me.

Note, [*This was written some time before the Death of his former Wife.*]

Dearest on Earth,

I Having of some late Months been imploy'd in setting not only my Heart, which I accounted my greatest Work, but my House in order, which I judged likewise absolutely necessary in order to my great Change: I could not but leave a few Lines of Advice to thee my best Friend on Earth,

Earth, which while I live I hope to follow with my Prayers to the great God, and our heavenly Father, for his Blessing upon. This I was the rather induced to do now when through Mercy in perfect Health, that I might have no Worldly Affair unsettled to disturb and distract my Mind withal, when upon the very Confines of another World, and lying upon a Sick-Bed, or Death-Bed, when I desire God may have all my Thoughts, and all my Time, and would fain be most serious and intent upon Soul-Concerns.

This little Treatise in three Parts (containing the most remarkable Passages of my Life that occurr'd to Memory, and collected out of my Diary, written in Short-hand) as a last Legacy, I heartily commend to thy perusal, and other Friends that survive me: In it I have endeavoured impartially, to God's Glory, to give the darker Side of a vile Wretch on Earth, as well as the brighter: I was long, thou seest, a Wanderer from God, and in a most bewildred Condition on that account, I knew not where to rest, till I anchor'd on the Rock of

Ages; had no true Peace, till, through Mercy, I clos'd with Christ the Prince of Peace: Conscience then often spoke when it was not heard, and flew in my Face, when my Study too much was, to check, stifle and hush it. I was then a Terror to my self, and perhaps to others about me; especially observing Christian Friends, who fain would, but then could not prevail with me to be serious, strict and good. I was too long, God knows, in the Gall of Bitterness, and in the Bonds of Iniquity; and O what rich Mercy was it I was not then taken from Earth, and thrown into Hell; that through Grace I did out-live the Years of a loose, carnal, fleshly and unregenerate State. O, my Dear! I cannot express the Sorrows, the Terrors, the Heart-break and Trouble, that my youthful Follies cost me in Riper-years: My Closet was witness to something, and my God to more; but alas, all too little! if Free-Grace save me not, I must yet perish: but of this I nothing doubt, through the Merits and Mediation of my blessed Redeemer, to whom I hope in Heaven, to Eternity, to give the

Glory

Glory of what he has been pleaſed to give me the comfort of. The Lord has fully convinc'd me, that all my Prayers and Tears, my Searchings and Watchings, can nothing avail me without Chriſt: God ſhew'd me my loſt and undone Condition, before I had thought of enquiring what I muſt do to be ſav'd, or of looking out after a Saviour. — And this, through Mercy, I can ſay, that I could never have truly a quiet Minute, till I was moſt ſweetly perſwaded, and powerfully enabled to cloſe with Chriſt, as offered in the Goſpel. O Rich-Grace! Free-Grace! And now, Dear-heart, let me invite thee into the Embraces of bleſſed Jeſus: Come, taſte and try how good God is to returning Sinners. I believe thou haſt: Well, be more and more in love with Chriſt, enter into Covenant with God, and frequently renew thy Covenant-Engagements, and labour to perform Covenant-Promiſes; never think thou can'ſt do enough for that God thou expecteſt ſo much from; nay, indeed thy all, that can either make thee happy here, or to Eternity.

Some

Some few Heads of Advice out of tender Love, both to thy Soul and Body, I leave with thee,

1. SEttle thy Temporal Affairs, and Wordly Concerns betimes, that upon a Death-bed thou maist not be distracted and diverted with them, from higher and more befitting Employment. I delay'd making my Will too long, which was no small Perplexity to my Mind, till the Year 1685, (when I did it.)

2. If thou can'st think me worthy thy Remembrance, forget not shewing some Kindness to such Relations and Friends of mine, who I need not name, being known to thee, who are Objects of Pity, and need thy Charity.

3. If thou do'st not incline to a Settlement in *Nottingham*, in the House I leave thee for thy Life, then be with, or as near as may be some of thy Religious Friends, such as may be Helpers and Promoters, not Hinderers of thy eternal Welfare.

4. If the Lord should again incline thee to marry, dare not to join thy self in

in that Relation to any that is not join'd to the Lord; marry one, I say, who in the judgment of the best of Friends, as well as thine own (which may in such a case deceive thee) do's truly fear God; nay, I would advise thee to marry one of a healthful, strong and sound Constitution, by whom if the Lord please, thou may'st have the Blessing of Children; for I have reason to suppose, that some Weaknesses and Infirmities, whilst a Child and Young, might render me less capable in that respect.

5. If thou shouldest have Children, train them up in the fear of the Lord, help to fill Heaven with thy Offspring.

6. Having marry'd, own thy Husband as thy Head, submit to the Duties of a Wife for the Lord's Sake; labour and pray for a meek and quiet frame of Spirit, which is in the sight of the Lord of great price.

7. Have some eye over, and inspection into the Behaviour and Conversations of those I were some time intrusted as Guardian for; jog and quicken Loyterers Heaven-wards;

mind

mind them of their Education, Counsels and Instructions, and how hopeful their Beginnings were; and especially, regard our Child and dear Niece *Brian-*

8. Be much in Reading and Studying good Books; these I commend to thee especially, *viz.* The *Holy Bible*, with *Pool's Annotations*, Swinnock's *One Cast for Eternity*, Barrett's *Christian Temper*, Heywood's, *Heart-Treasure*, Reyner's *Precepts*, Dunton's *Heavenly Pastime*, Case's *God's waiting to be gracious*, Flavel's *Fountain of Life*, Bolton's *Top Ship*, R. Allen's *Rebuke to Back-sliders*, Janeway's *Heaven upon Earth*, Swinnock's *Regeneration*, Love *on Heaven's Glory*, &c. Flavel's *Saint indeed*, Steel *of Uprightness*, Calamy's *Godly Man's Ark*, Hooker's *doubting Soul*, &c. Hardcastle's *Christian Geography*, Watson *on Contentment*, Mede's *almost Christian*, Doolittle *on the Sacrament*, *His Call to delaying Sinners*; most of *Bunyan's* Works, very useful (if read without Prejudice.) These Books amongst others, I have had much Refreshment from, and heartily commend them to thee.

9. Do

9. Do all thou doſt, either in Religious or Civil Actions, with an eye at Eternity; thus pray and hear, and read and meditate, and converſe and engage in all ſecular Affairs, and diſcharge all relative Duties with an eye at Eternity, and this will help to make thee very ſerious and ſtrict.

10. Spend thy Week-days well, in the diſcharge of Duties publick and private; keep an exact Diary of any ſinful Miſcarriages, and be humbled every Evening for them; take notice of God's Mercies every day, and labour to have thy Heart ſuitably affected with the Lord's Goodneſs; obſerve and pen down God's Dealings with thee, and thy Carriage and Behaviour towards God; this the Lord has enabled me to practiſe with good Succeſs.

11. Eſteem of Sabbath-Days, as the beſt of Days; theſe are the Market-Days of thy Soul; make good Proviſion on them for it, hear the Word, meditate on it, digeſt and practiſe it; neglect no Duties of the Day in private, but moſt highly value Publick Aſſemblies, God being by them moſt honoured.

12. Re-

12. Redeem Time; I can from my own Experience tell thee, a Review in Riper years of lost Time in Youth, will prove sad, and cost dear; and be assured, that Time's lost, that's spent either in Eating, Drinking, Sleeping, Visiting or Sportings, more than Necessity requires.

13. If the Lord should again make thee Head of a Family, and bless thee with Children, as well as Servants, take care of their Souls, train them up for God, and let thy House be a Nursery for Heaven; take an account every Week of their Proficiency in Spirituals: and always esteem of those Children and Servants most, that love, fear, and serve God best. Travel in Birth to see Christ formed in thine; and know that if any go from thy House to Hell, through thy neglect, their Souls will be required at thy Hands.

14. Make Religion thy Business, and always account the serving of God and the saving thy Soul, to be the greatest Work thou art sent into the World about, and continued in the World for; give not Christ the World's leav-

ings,

ings, much rather let the World have his.

Get right and well-grounded Evidences for Heaven. Build not a Sandy Foundation for the Building that's to ſtand to Eternity. Some Evidences for Heaven thou'lt find in the firſt part of this Treatiſe, others in *Rogers's Evidences for Heaven*. Examine thy State often, and impartially, and never be ſatisfied till the Intereſt betwixt Chriſt and thy Soul be compleated and cleared up.

15. Sit looſe from the World, and ſeek not great things for thy ſelf here. My Circumſtances in the World be ſuch, that I cannot leave thee much more than what was ſettled upon Marriage; but all I could, I have: and a little with the Lord's Bleſſing, is better than the great Revenues of many Wicked. Make ſure of an Eſtate in Heaven; live much upon Inviſibles: chooſe Chriſt for a Portion, and thou art made for ever.

Be content with thy Condition here, whatever 'tis, and expect Sufferings. A Chriſtian's life here is militant. If thou continue to keep thy Face Heavenwards,

venwards, (which I trust thou wilt) then may the Devil, the World, and the Flesh be frequently sallying out against thee: But O pray that thy Faith fail not, and that God's Grace may be sufficient for thee.

18. Labour to persevere in the good Ways of God, maintain thine Integrity, and hold out unto the end, whatever it cost thee. Be a Follower of those, who through Faith and Patience inherit the Promises (or Things promised): All thy Bitters here will serve to make Heaven more sweet to thee; and being Faithful unto Death, Christ will give thee a Crown of Life.

19. Get off from thine own Bottom, place no Confidence in the Flesh; look off from thine own Righteousness, thine own Duties, thine own Services, when thou doest the best, in point of Justification; and depend and rest only on Christ, upon whose account alone thou canst be accepted and saved. It's Christ's Righteousness alone imputed to thee for Justification, and imparted to thee for thy Sanctification, that can, or will, bestead thee.

20. Be

20. Be rich in good Works, and go about doing Good; hold on thy Charitable way of doing Good to Bodies, but especially befriend poor Souls. Be always as kind as thy Circumstances will allow, to those worthy good Ministers of the Gospel, thou and I were always beholden to, and I am perswaded shall be blessing God for, as Instruments in his Hand of our Good to Eternity.

21. Allow thy self in no Sin; for the least Sin loved and allowed is certainly damning. When God has at any time convinced thee of a Sin, and Conscience has flown in thy Face, and thou art full of Terrour; go to God, down upon thy Knees, and beg pardoning Grace and Mercy; leave him not till thou hast obtained that Blessing; and always have a care of Relapses: for though we find a *David*, and *Lot*, and others of the dear Servants of God recorded in Scripture, guilty of some great Miscarriages; yet we find them sorely broken for those Pitfings, and humbled, and not repeating and relapsing again into them.

Prepare for Eternity; get and keep Oil in thy Lamp, that it be not to buy when thy Lamp should be going, put on thy Wedding Garments, and be prepared, &c.

Mourn not for me excessively I am gone, but thy God and my God stays with thee, and I trust will guide thee by his Counsel, till he receive thee to his Glory. I am dead, but God lives; thou hast no Husband on Earth, what then? If thy Maker be but thy Husband, thou shalt not want enough to rejoice. What though those that have seen me, shall in this World see me no more? This is my Comfort, let it be thine, he does see me, that has seen (though my weak, yet) my sincere Yearnings and Groanings after him; he sees me, that will never let you know you not, being a God that will not forget Covenants; he sees me, that has seen my Soul in Travel, and those Pangs of Desire after him, that no others have. O could'st thou but sing what I confidently hope, (through the Merits and Mediation of my dear Redeemer) I shall, before thou seest this Paper, my God in the Riches of his

his Mercy, saying to this effect, Yonder's poor such a one come to my Gate, let him in; he chose me for a Portion whilst on Earth, and gave himself according to his weak Measures up to me, I will in no wise cast him off. Surely this would abate thy Sorrows; surely then thou wouldst not wish me so Ill as to be on Earth again: well, live in the Faith of this, and walk comfortably with thy God.

God has made thee indeed, whilst on Earth, to me the greatest outward Blessing that ever I enjoyed: O let me not want thy Company in Heaven. And now my Dearest on Earth, I commit thee to the keeping and Mercy of the Great *Jehovah*. I resign thee to that God who is thy Maker, and thy Husband, serve him, and thy Generation according to his Will here, that thou mayest sleep in Jesus, and be found in him.

George Dilney.

POST-SCRIPT,

OR, A

Continuation of the most Remarkable Passages of my LIFE, since the other, the last of June, 1686.

SINCE my last particular View of my Diary, design'd in the Treatise of my Life, I find my up's and down's, and that I am but a poor, vile and weak Creature, unable of my self to answer by a holy and humble Carriage the Lord's great Goodness to me, in late signal Deliverances out of Trouble, and that upon better Terms than I could expect. I was now no sooner at ease and rest, thro the Lord's Mercy, and at liberty, than I grew secure, and begun to be too regardless of Soul-Concerns. I too little remembred and considered Promises made when under Affliction, and

and neglected too much to pay those Vows. My Circumstances when in Trouble, were a Snare to me in some Particulars.

In my Diary, the 10th of *September* 1685, I find my self blessing God for his Protection and Care of me in my Journey and Exile, for the Friendship of Relations at *Norwell* and *Southwell*. I am there begging pardon for sinful Compliances; as in sitting late in an Ale-house in *Southwell*, where the Company were Healthing it about, though blessed be the Lord, I drank not much; yet I was a bad Example, in sitting and sipping with the Wicked, in wasting my precious Time; my Prayer therefore is, that the Lord would pardon that and continue Mercies, and give me a thankful Heart in, and a lively sense of Divine Goodness.

The 20th, being the Sabbath-day, through Mercy, I find my self in a pretty good Frame of Spirit, and took particular notice in my Diary of Mr. *Evans*'s Subject, which was, *Come unto me all ye that labour*, &c. I there find a Desire that the Lord would work those Truths more and more upon

upon my Heart by his Spirit, that my Sins may be pardoned and my Soul prosper.

The 21st, Under some Dulness occasioned by slavish fear of Man, which I find bewail'd that Day, with this Petition, That the Lord would enable me to live by Faith, and that I might encourage my self in the Lord my God under all outward Discouragements whatsoever, who has delivered me, does deliver, and I trust will deliver me, his poor Creature. O! that my Sins may not provoke the Lord to turn away his Face!

The 23d. Having this Day been stating Accounts with my Wife and several others, with reference to Disbursements the three Months in the Summer of my Exile, and Troubles in the Year 83; though I find them extraordinary large, yet, thro Grace, I find my self free from those Passions, that upon such Accounts, I used to be prone to; my experience again there recorded of God's gracious Appearances for me.

24th. Mercy there again taken notice of, in the Lord's delivering me from

from Trouble, and a Petition, That if it were the Lord's Will, I might be preserved from entering into Bonds, which I and all my Friends did believe would be very enbearing to me; there I find Sin bewailed, and lay heavy upon my Conscience.

19th. Manifestations made of Deliverance still from danger; I there bless God I am still at liberty, and hear nothing from the D. of M. of entering into those Bonds he required; I then heard of Dr. *Temple's* Execution, and took notice of distinguishing Mercy, that he should be taken and I left, who through Man's Rage and Wrath was in danger: I there bless God I was not the Man.

20th. I took notice of the many comfortable Sabbaths that I have enjoyed since I came home, without Fear or Disturbance: Cousin *Billingsley* preached here from these Words, *Commune with your own Hearts*; which much affected me.

28th. A like Account as to Mercy, and I remember no actual Sin that Day.

29th. The like Account with Experience, that God had blessed

the means I had used for the cure of a Cold that held me.

8th of October 1685; This day I returned from *Lincoln*, where I had been some time, and took notice the Lord gave me a very comfortable Journey, no sad Providence occurred in the Journey. I am yet delivered from Enemies, notwithstanding their Rage and Threatning, and from the ensnaring Bonds: I begg'd then of the Lord, That he would continue this Mercy, and give me to live a thankful, holy, humble and fruitful Life, and pardon the particular Sins of this Day, and help me against it, and to perform Promises made under my Afflictions.

9th. I there bless God for the Mercies of that Day, and beg pardon for my Sins, and that the Lord will cause me to live better the next Day.

10th. My Sins stare me in the Face, being many and great; there I find my self begging that I might eye the Blood of Christ, and might, through Grace, be interested in it, being the only Sovereign Remedy for a poor Sinner; yet I am preserved from ensnaring

Bonds,

Bonds; and enjoy (through Mercy) comfortable Liberty, and sit under my own Vine with delight.

11*th.* This I find a comfortable Sabbath, when Mr. *Coats* did most sweetly call, invite and encourage Sinners to come to Christ: O! that I may not stand out; the Lord bless the Sermon to my poor Soul, and pardon my Sins.

12*th.* No actual Sin that I know of. I this Day begg'd Direction from Heaven about the *Oath of Allegiance* I and others in my Family were called to take, and next day I did take it, having observed no Intimations from the Lord against it, but being well satisfied about it; besides, I feared if I refused, it would be worse with us upon the account of our Meetings, which I did desire to keep up. I beg the Lord would enable me to keep the Oath, being taken, as a sacred Thing. I am yet at liberty, and free from ensnaring Bonds.

13*th.* I that Day begg'd the Lord would humble me under any thing of Sin that might be in my Swearing, and taking the Oath the Day before.

16*th.*

16th. This Day Mr. H. acquainted me that one did say, That the Lord would lie heavy upon me, that I was to give a Security by Bond of 5000 l. which would ask a great time for me to get, and that I was only Capt. L's Prisoner at large: Well, I find this hint in my Diary that Day, That I can trust my God who has delivered me, and that he will deliver me still from the Fury and Rage of Men, and the Effects thereof.

17th. This Day I had an encouraging Letter from W. L. as if the Duke had done with me; which I begg'd then the Lord would grant, and enable me to live up to so great a Mercy. For several other days after, I am blessing God for the comfortable and quiet abode in my House, and petition'd that the Lord would keep me from sinning away such Mercies.

20th. Waiting Time, the great sin acknowledged this Day, and a Petition that the Lord would please to make me more active and diligent in Soul concerns every Day, as being every Day nearer Death.

22d.

22d. This Day, I observe from Joh. 7. 44. (in my reading) this Passage, *Some of them would have taken him; but no Man laid Hands on him:* Upon which Mr. *Baxter* has this Note, *God hinders bad Men from doing what they would do, and they know not how he doth it.* I have had great Experience of this my self; the Lord be praised.

24th. This Day God made a very comfortable Sabbath to me, and I trust will do my Soul good by it, and set home another Sermon I then heard from Mr. *Cotes*, concerning the Ease of Christ's Yoke. I am yet through Mercy continued in my Family in Peace and Safety, enjoy distinguishing Mercy and Love; God help me to make a right use of it, and still restrain Men that they do not hurt me; and enable me to give thee the Glory of that Mercy thou pleasest to give me the Comfort of.

26th. This Day I was at Col. *K*'s Funeral; the Lord prepare me for my Change. I came from thence over a dangerous way in Safety.

27th. God has this Day preserved me: I am out of Hell; I am out of a Prison;

Prison; I am not, as lately, flying before pursuing Enemies, nor absenting my self for Security from my own House; I am not made a Prey to Enemies, but the Lord has dealt bountifully with me; What shall I render unto the Lord?

Some following Days after, I took notice of sinful Thoughts, idle Words, unbecoming Actions, and of the Lord's Goodness in sparing Mercy.

Nov. 7. 1685. I bless God then for returning me in Safety from my *Yorkshire* Journey; and that I saw my Friends with Comfort, and found all well at my return home; then I petitioned the Lord to continue Enjoyments to me and mine.

8th. This God made a comfortable Sabbath; Mr. *Coats* preached excellently from this Text, *Remember now thy Creator*, &c. the Lord do me and all that heard him good, by his blessing upon that Ordinance, and pardon Sin; the Morning as soon as I awakened, I was full of projecting, carnal, melancholy Thoughts, O, sad Thoughts for a Sabbath Day! God seal a Pardon to me.

10th.

10th. This Evening, being *Tuesday*, by 7 of the Clock, I set apart some Hours for Humiliation, that Night, with the help of Mr. *B.* Mr. *C.* &c. and about half an hour after 12 a Clock, I ended in that Work in my Closet; the Sins I bewailed, particularly, was; my not keeping Covenant and Promise with my God; Passion with my Wife, Pride, Slightness in Duties, especially Closet-Duties, &c.

15th. I enjoy'd a most comfortable Sabbath by Mr. *Coats*'s Help, who preach'd from these words, *Remember now thy Creator*, &c. and this Passage I took particular notice of, That where Youth has been devoted to God, reviews of it in old Age, when Persons are less capacitated for Duty-Frames, will afford sweet Comfort and Refreshing.

22d. This a comfortable Sabbath; God bless it to me; Mr. *G.* preach'd from these words, *Psal.* 67. 6. *That God, even our own God, shall bless us!* The Doct. was, It's a most desirable thing for People to have a God of their own: These Marks he laid down, which I desire often to peruse and examine my self

self by, by which I may know whether God be my God or no.

1. If I have a God of my own, I get what Knowledg I can of my God.

2. I get what Love I can to my God.

3. I would be loth to do that which this my God may take ill.

4. I would then serve no God but my own God, and never fall down to Graven Images.

5. I would take nothing ill from my own God.

6. I would love to think of him.

7. I would love to be speaking of him.

8. I could love to have my own God well spoken of.

9. I would often send to him and hear from him.

10. I desire nothing more than while I'm absent from him, that this God would visite me by his spirit.

11. I would not live alwayes here, but die to go to this my own God, and to be with him for ever. And these are the utmost Requests of my Soul.

Seve-

several Days together I find a comfortable Account both in to freedom from Sins, and great Mercies.

But on the back, I find Relapses into Sin, and that which aggravates it much, is, I was just writing the Account of my Life. And O what a Mercy it is God has given me not only Power for, but the Grace of Repentance.

Decemb. 12. Hitherto much the like Account; the Lord has preserved my Liberty beyond expectation, and prevented my entring into ensnaring Bonds.

Again I took notice of Mercy shew'd me, in delivering me from most acute Pains in the Tooth-Ach.

This Day returned from a great Journey, in which the Lord wonderfully succeeded me in all my Affairs, and preserved me from all Dangers. I experienced Mercy in the kind Reception the Duke of *York* gave me at *Windsor*, and his Order to attend him at my return. I thank God for his Civility to me. He told me, I came at him on a very proper Day, (being *Innocents*-Day) for that he followed it was so in the Matters laid to my charge,

charge, and that he had now done with me; and should, as Opportunity offer'd, readily serve me in any thing. He desired me to be kind to my Uncle Z, who had taken great pains on my behalf. I gave him thereupon — over and above other Kindness before. Here's now a return to Prayer: God help me to improve so great Mercy.

Passages a little before the Death of my Dear Wife, and about her Sickness and Death.

May 13, 1686. I met with Stops as to my *London* Journey, by Business, and my Dear Wife's Illness; for this very Day in the Morning she was ev'n spent with a Coughing-Fit. I was called from Prayer in my Family, found her very Ill; but, blessed be God, soon grew better, and told me, I bless God I am now pretty well. Now I was earnest with the Lord that he would enable me to observe the Hints of Providence, in my being stopt several times, and my way to *London* as it were hedged up.

May

May 17, 1686. I set forward for *London*, notwithstanding the Cross Providences I met with; a great Change in the Weather divers times; a Cold that I had upon me; a grievous Fit of the *Asthma* my dear Wife had, insomuch as I plainly observ'd Providence against me, as to that Journey at that time: but notwithstanding, upon Encouragement from my Wife, that if I must needs go this Summer, (which she rather desired I would not, because of Souldiers being much upon the Road, going to the Camp) I had as good go now as any other time; I did set forward, and part with my dear Wife this Day, but never saw her more. The Lord knows my Carriage at *London* was too light and vain. I wonder'd I heard nothing from *Ollercam*; waited a Fortnight for Letters, and did my self write several; but through their miscarriage, and as the Lord pleased to order it, I received four all of a day, most of which brought me the sad Tidings of my dear Wife's Death, which was aggravated greatly in that I had not heard of her Illness till I heard of her

Death; and all came in Letters to me at *London*; at which time, I had one under my Wife's Hand to acquaint me with her late Illness, but that, blessed be God, she was better: an Account of which here follows, after I have given first an Account of mine, just sending to the Post directed to her, at that very instant, when I received this that follows.

A Copy of my Letter (the Last I ever writ, or must write) to my Dear Wife, now (I trust) with God.

My Dearest,

I Am in great expectation of *Nanny*'s coming up to *London*, according to the Desire of my last; which Business now only stays me in Town. Thou canst not imagine how much I am concerned at thy silence, or at least, thy Letters Miscarriage; I having not received one Letter from thee since I left thee; (this being, I think, the fourth

fourth that I have ſent.) Through Mercy, I am in good Health, and am hourly waiting for like Tidings from thee (if the Lord pleaſe.) I make Madam *L*'s Houſe my Home, who treats me with much Kindneſs and Civility; and I hope the ſame, *as to the beſt things*, that ever thee was. I pray thee give my hearty Tenders to all our good Friends, and accept the tendereſt Affections from

Thy

G. Diſney.

Let me receive thy farther Commands while in Town.

Now comes the Copy of the Letters I received, which, like *Job*'s Meſſengers, came with Tidings ſadder and ſadder. O, ſurely, ſurely! I have more than ordinarily provoked a good God, who writes bitter things now againſt me.

A Copy of my Wife's Letter to me at London, *dated 5 Days before her Death, being* May 24, 86.

My Dear,

I Received thine to day with a great deal of Joy, but especially rejoiced to hear of thy Health; I wish I could send thee the same good News of my self: Since thou left me, it has pleased God my Distemper did again return on me, so that I was forced to send for Mr. *Garner*, and by his Advice, and other Friends about me, Dr. *Horsman*. It troubles me to think I should put thee to so great Charge, but I know thou wilt think it well bestow'd. I bless God I am much better than I have been, and now live in hopes to see thee again; it was a great Trouble to me thou wert so far off: On *Wednesday* Night going to Bed, I was seized with a Pain in my right Arm, and so struck into my Side, which was very troublesome to me all that Night, but it is well gone off: My Stoppage by Fits, is

is yet very troublesome, but not so ill as it was: I need not pray thee haste home; if I should be worse, thou shalt not fail to hear next Post. My Dear, dear Love to thee, is all, but that I am,

Thy Loving Wife,

R. D.

A Copy of a Letter from Mr. Coats, May 29, 1686. *the Day of my Dear Wife's Death, but before she died.*

Honoured and Dear Sir,

YOU have by this time, I suppose, received a Letter from Madam *Disney*'s own Hand, which I know would be more welcome than this from me. I presume she gave you an account how it was with her then; and as she told me, promis'd you that in case she was worse, you should hear by the next Post: We were much revived

with the sensible Change we saw in her for the better; and Madam *Slack* and Madam *Spateman*, who have both been here, left her on *Tuesday* in great hopes of Recovery: but yesterday Morning her Distemper returned again, and yesterday she was worse: the Doctor by a good Providence, as we may call it, was detain'd here longer than he designed, and seeing her now so weak, will not as yet leave her: I do believe he is a little doubtful of her Recovery; but, Dear Sir, cast her upon the Care and Skill of the great Physician, who is able to raise her from the Dust of Death. We desire you would hasten down with what speed you can, and it may please the Lord you may see her yet in the Land of the Living. She has had little Rest to Night, till about 4 a Clock this Morning, and is now slumbring; the great God, in whose Hands her Life and Breath is, still spare her to you and us; however, help you silently to submit to his holy Will and Pleasure. Many Remembrances here are of Friends to you, greatly longing for your speedy and safe Return; the Lord hear Prayer

on

on her behalf, and prevent what we fear. The All-sufficient God be your Protector, Comforter and Guide. This with my humble Service and Respects to your self, must conclude these Lines from, Sir,

Your much obliged Friend,

and Servant in the Lord,

Sam. Coats.

A Copy of Mr. Coats's *Second Letter, the same Day, giving account of the sad Tydings of my Dear Wife's Death.*

Dear Sir,

WIth a trembling Hand and Heart I now set Pen to Paper; I writ to you this Morning, to give you account how Ill your Dear Lady and my very Dear Friend was; but now

the great Physician has wrought a perfect Cure upon her, by taking her to himself, out of a miserable sinful World: I do know the Stroke will lie heaviest upon you, that God has taken away the Delight of your Eyes with a Stroke; but there are divers others will feel much of it too. Here is a poor sad Family indeed; and your absence at such a distance, makes it much sadder; the Mighty God be your Support under so severe a Stroke of his Hand, and sanctify it to you all. It is our Loss, but her Gain; she is I know at rest: but where her Joy begins, there begins likewise your and our Sorrow. Yet, Dear Sir, sorrow not as them that have no hope, for her who now sleeps in the Bosom of her dear Lord Jesus. I am satisfied nothing was wanting to her that the Doctor could do; but the Great God had a better Place, and better Company, and better Employment for her, than a vain World could afford. We are afraid the Post will be gone before this Letter reach *Nottingham*, and must therefore conclude; begging of God to support you under so sad a Stroke;

and

and make up your and our Loſs in a Covenant-Intereſt in himſelf. I am,

Your affectionate, but ſorrowful

Friend and Servant,

Sam. Coats.

Theſe Letters coming all together, were very ſurpriſing to me; at the ſight of them, I felt a trouble in my Mind, though I had before longingly waited for Tidings from my Dear Wife, whoſe Illneſs I then knew nothing of: I feared to open them, took them up and laid them down ſeveral times before I broke them open, which being at laſt opened, I was overwhelmed with Grief and Sorrow at the Tidings, being unable to contain my ſelf within due Bounds; my Man not knowing the meaning of it, nor I able to tell him, asked me again and again how all was, and particularly whether his Miſtreſs was well; I at laſt told him ſhe was; for ſhe was got to Heaven, but I was miſerable: I then went to Madam *L.* who was a hearty ſympathizer with

with me in my Trouble; did much refresh me, and shewed indeed a great deal of Sorrow and Concern beyond Expression. That Night I went not to Bed; next Morning by 6 a Clock set forward for the Country; that Journey being the saddest that ever I took in my Life. I got to *Leicester* on Tuesday Night, and there met Dr. *H.* by sending for him, who gave me then some of many of the comfortable Passages of my Dear Wife's last Hours; that she had one grievous Fit, after I was gone to *London*, but through Mercy was well recovered; that she fell into a Relapse, and was then under discouraging Symptoms; that she much desired to see me, and asked the Doctor, whether he could not give her one Word of Comfort that she might live to see me? he told her he could tell her in the Morning: but her weakness, by *Asthma* and Feaver, increasing, and prevailing upon her; she had some Disturbance, by Temptations from Satan that grand Adversary of Souls, to question her right to Happiness, *&c.* and whether God would accept so vile a Wretch: Yet blessed

be the Lord, through Faith and Prayer, and the never-failing Mercies of a Good God, she got over all, baffled Satan, and was filled with unspeakable Joy in the Holy Ghost. The Doctor prayed with her, and afterward she her self prayed a considerable time, distinctly and aloud; and for her then Comfort and Support, many Passages of Sermons she had heard, especially some from Mr. *Coates*, on that Text, *Come unto me all ye that labour, &c.* came fresh in her Memory, which the Lord helped her to improve to the great Comfort and Refreshment of her Soul: She was now full of Heavenly Thoughts, and from the abundance of her Heart, her Mouth was now speaking, *&c.* She uttered nothing but what was savoury, religious and serious; and being spent by great Weakness, went triumphantly to Heaven, upon the 20th of *May*, 1686. The Doctor told me it was the comfortablest Night that ever he enjoyed in all his Life.

Here at *Leicester* worthy Mr. *Clarke*, the Nonconformist, waited my coming, that he might accompany me to *Oller-*

carr,

carr, which he did; and the Lord made him mighty useful, by his Christian advice to me.

June 3. I got home, where I found a most sad and disconsolate Family; I that needed others to comfort me, was fain to be their Comforter.

June 5, 1686. This Day my Diary manifests that I was grown more calm under the Lord's mighty Hand, and the loss of a Deerest Wife; but yet too full of miserable Complaints, and quarrelling Thoughts against my Maker: the Lord forgive me, and compose me for the Duties of the Sabbath following.

June 6. This Day was a very comfortable Sabbath with reference to my Enjoyments; but the want of my Dear Wife, occasioned Floods of Tears and violent Passions; the Lord pardon my tumultuous Thoughts, and in the Multitude of my Thoughts within me, let his Comforts more refresh my Spirit.

June 7. This Day my Dear Wife was Interr'd at *Crich*, where (if the Lord please so to order it) I desire and intend to lie by her; the Lord pardon Sins while I had her, and such as

as I have been most guilty of since I parted with her.

June 8. This Day, through Mercy, not much quarrelling with the Lord's Dispensations; more calm than I was. O that I could be dumb with Silence, and not open my Mouth in a fretting and repining way, because the Lord has done what's done unto me; the Lord sanctify this sad Breach upon me to my Soul's Good. May I remember my Sins that have provoked God, and be humbled for them, and return to the Lord that smiteth.

June 9. This Day I find my Heart better fitted and framed to bear this sad Stroke.

This Day was preach'd by Mr. *Coats*, my Dear Wife's Funeral-Sermon, from these words, 1 *Thess.* 4. 13. *But I would not have you to be ignorant, Brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.* Passion in the Sermon I was guilty of, when in the Commendatory Part, he was shewing what a Wife she was; the Lord pardon my unbecoming Carriage to her.

Seve-

Several days after, I gave account of the Lord's quieting my Mind under the sad Loss sustain'd.

June 20. This was a very comfortable Sabbath, and the Lord gave me great Delight under the Droppings of the Sanctuary. Mr. *Coats* preach'd from these words, *Hear the Rod, and who hath appointed it*. O! I would fain make application to my self. O that I could hear the Voice of this sad Providence, and take out the Lessons of this Rod! O that I may carry my self like a Christian under this mighty Hand of God! I have cause to fear I did not improve Last-Summer's Mercies as I ought, and God has made this a much more uncomfortable Summer. O that, as ever I desire the Lord should not go on in this way, I may better improve this Dispensation.

Several Letters I receiv'd from Friends, heartily sympathizing with me in my Trouble; take the Copies of some of them, as follows.

A

A Letter from Mr. J. R. dated June 4, 1686.

Dear Sir,

BY a Letter I received Yesterday from Mr. *Coats*, I perceive the Letters I sent you in Town, on Monday Night, were like *Job*'s Messengers, one bringing you sad, the other sadder News; but I hope you received the News with *Job*'s Temper of mind, *viz. The Lord gave, and the Lord hath taken away, Blessed be the Name of the Lord*; and God hath taken away the Delight of your Eyes, and removed her out of sight, she is in a state of Rest, and you must behold her no more among the Inhabitants of the World; this must needs be a pressing Affliction, to lose so near, so dear, and so pious a Companion; and that which aggravates the Affliction, is, that she was taken away in your Absence, so suddenly and so unexpectedly. But, Dear Sir, though God has crost your Will herein, yet I hope a Tumult doth not arise, your Passions and Affections

are

are not in an uproar. Why shall not God take away his own, in his own time, way and manner? But, Sir, I am not to teach you; God has rarely qualified you with the Graces of his Holy Spirit, so that you know how to receive, and how to resign a Mercy; you know how to add to Faith, Patience, as you lately heard. There is an animal Life of a Soul void of Grace, accommodating it self to the Interests of the Flesh, to all such things as are grateful to Sense; but then there is a Spiritual Life, which is a Principle enabling a Soul to bear up when God takes away our greatest Comforts; such a Principle there is in you. All I have to do, is to sympathize with you, and to pray that God would afford you more of the Assistances of his Holy Spirit, that you may exert that Principle now at this time under this Loss. The truth is, 'tis one of the most lovely Sights in the World, to see a Christian acting Faith, Patience, Humility, Submission, Resignation, &c. in times of Affliction; this makes the World say, that there is something more in Religion than Talk: but as I said

said, I am not to teach you. You have the teachings of the Spirit, which will enable you to improve this Loss to better Gains. The Lord fit us all for our last and great Change; and in the midst of our private Losses, let's remember the Afflictions of *Sion*, now sitting in the Dust. So prays

Your Sympathizing Friend, and Humble Servant,

J. R.

I hope you will return up again after some Days; I think it will be convenient to divert your self with your Friends here, some time, after you have performed the last Office of Love to your Yoak-Fellow, *&c.*

A Copy of a Letter from Col. M. S. *dated* June 17, 1686.

Dear Sir,

THis Letter should have reached you before this time, and had done so but for some intervening Occurrences:

currences: I was surprized with the report of your Deceased Consort, of whose so speedy Removal hence, there was to you and me (when last together) so little Intimation or Presage. But Flesh is Grass, though Souls be precious and invaluable; and God knows what he does, and why; he is no ways obliged to let us know what is in the Womb of his Providence, till the Birth be produced; we live to die, and die that we may better know what it is to live; and then best know what it is to be, when gone to God. I hope you know how to comport with Providence, and to be silent and submissive, and satisfied in the great Arbiter of all things. Infinite Wisdom hath contrived Dispensations into the exactest Order; and he who worketh all things after the Counsel of his own Will, called her home at the right time. Did you and I see the beautiful Systems of providential Dispensations, we should both find, and yield, that longer had been too long for her that is gone, to live, and sooner had been too soon to die. What occurs in *2 Cor.* 7. 29, 31. equally concerns both you and me, though

though as yet under different Dispensations: You must be as if you had not lost a Wife, and I as if I had no Wife; Time is short, and Life, and relative Comforts are transient and fluid Things; therefore your Sorrows must be moderate for your Loss, and my Joys must be as if they were not, seeing we and ours are to follow, and part, and pass away in our Courses.

All the Occurrences of our little Time, even boldly challenge from us the Spirit and Posture of preparedness to resign our All to God. Methinks we are dying whilst we live; parting while and when we seem to meet; and Providence rings Changes all the while that we are passing to our Graves. No one's too good to die, too needful to us to be taken from us; or too much endeared or tied to us, to be divorced from us. But O! what wonderful Things has Christianity laid in, to attemper us to the Divine Will, to compose us under, and to better us by, even the sharpest Dispensations that can betide us here! There are Ties not to be loosed, Relations that know not what it is to die, Treasures not to

be impaired, Regions above so well inhabited, so richly stored, so wisely ordered, so freely promised, so well assured to us, and such care taken about our fitness for them, and seasonable and effectual translation thither under all arcants of Solemnity and Triumph, as that we greatly shame and wrong Religion and our selves, if we prove fullen or despondent. When God takes from us our dearest Relations here below, all are satisfied, or should be so; but all look not through and beyond the Grave; one glance of Things beyond the Vail, though stolen or got by Faith, will easily counsel a Christian that under his greatest Pressures and Sequestrations here, 'tis through himself, and his great Fault, if his Joys do not surmount and swallow up his Griefs. But, Worthy Cousin, I much forget my self. I hope for charitable Constructions of these bold Essays: Sympathy and Gratitude, and a Concern for you, make me transgress the Bounds of Modesty. Had but my Head and Heart the Happiness of being better furnished, my Pen might then afford you more profitable and

delightful Entertainment; but though I am neither Eloquent nor Witty, yet Dear Sir, believe me to be heartily,

Yours in Christ's Bonds,

M. S.

A Copy of a Letter from my Brother H. June 5, 1686.

Dear Brother,

I Am truly afflicted with your Affliction, do beg God would make up that great Breach, by clearing up your Union with himself, which is indissolvable. Your comfortable Comfort is laid up from the Exile we may be reserved for, and is freed from Sin; the Lord stay your Heart, and bring you into a true Subjection to his Will. I have long desired to see you together, but hitherto have been letted, and am now so that I cannot

not perform what is in my Heart to have done: Therefore do hope you will excuse me, who am,

Dear Brother,

Your sympathizing affectionate Brother,

I. H.

My Wife gives her affectionate Service to you.

A Copy of a Letter from Madam L.

Ever Honoured Sir,

I Cannot possibly write my trouble for the Death of your Dear Lady, and my most intirely Beloved Friend; it's a cutting Stroak indeed, yet must be quietly born, coming from the Hand that always acts wisely and graciously for holy Purposes and Ends. Certainly the great God afflicts not for his own Pleasure, but our Advantage, either to expel Sin, destructive to the Soul; or encrease Graces, the Life, Health, and Prosperity of a Soul. And, Dear Sir, I question not your endeavour to know

know the Errand, and to purſue the Ends of this ſudden and ſad Diſpenſation; the Lord ſanctify it to us all, that as we have certainly loſt one way, we may gain Benefit another way, and learn to place our Happineſs in him, that will never leave nor forſake his; there true Contentment and Felicity is to be found, and no where elſe. I am yet as you left me, but every Hour in expectation of a time of Trial. I beg your Prayers for Submiſſion, Faith and Courage to go through that Work that my Heavenly Father ſhall put me to; may I but have his Preſence and Aſſiſtance, and then I can paſs ſweetly through the Shades of Death: I am wonderfully ſatisfied in the comfortable Death of my Dear Friend, and ſhall prize whatever dropt from her Mouth, *&c.*

Well, ſince it has pleaſed the Lord to remove from me a Dear Wife, and Boſom-Friend, and Companion; the deſire of my Soul is to conſider the Errand of ſuch a Diſpenſation, to hear the Voice of this Rod, and know who hath appointed it. It may be this

Stroke may be upon these, or some of these Grounds.

1. It may be I was too fond of that Creature-comfort the Lord took from me; for though by my wicked Deportments, such Fondness could not always be observed, yet I had an entire love for her, and could seldom bear any absence from her.

2. It may be I did not improve such a Mercy as I ought, whilst I had it, did not enough give God the Glory of a Mercy he had given me so much Comfort in.

3. It may be I have been too insensible of the Miseries of Sin, and therefore the Lord has brought this Misery upon me, that being afflicted my self, I might better know and learn how to comfort others in their Straits, and sympathize with them in their Afflictions.

4. Other Troubles, as that the last Summer, and others, have not it may be done that Work upon me God intended them for; and therefore the Lord sees cause to add this great Affliction, of stripping me of the best Creature-Comfort I ever enjoyed.

5. My

5. My Carriage to her was too high and peevish, apprehending her too little submissive to me as a Husband, and too ready to invade the Authority I thought my self to have a Right to; here I might mistake, but however by it see abundance of Pride and Corruption in my Nature, the Good Lord humble me for that.

6. My not discharging, it may be, all Marriage-Duties as I ought, might provoke the Lord.

7. It may be I have done this, in cumbring my self with so much worldly Business in bad times, and when I had no need. Now the Lord seems to knock me off from such Cumbers by taking from me her that was wonderfully assisting to me in them.

Present Thoughts I have had with reference to my Removal, since the Death of my Wife as to a retired Life.

After

After my seeking God by Prayer, about my Settlement, the Encouragements for my continuing at Ollercarr *were such as these.*

1. THE Lord's Providence bringing me to this Place, more particularly manifest in my Diary in the first part of my Life, and his giving me great Encouragement in my enjoying Gospel-Ordinances here, without very much Interruption or Disturbance.

2. The Favour and Respect he has been pleased to give me from the whole Neighbourhood.

3. A Settlement by House-keeping Necessaries; being concerned to take care of some whom I would provide for according to my Ability.

4. My having a great Husbandry upon my Hands, and eleven Years Lease of this Estate.

5. The Capacity I am in of serving this Neighbourhood by the publick Opportunities the Lord has blest me with here.

Rea-

Reasons and Encouragements for Removing from Ollercarr.

1. THe Loss of my Dear Wife, upon whose account at first, I was chiefly induc'd to this Place; but now very uncomfortable to me.

2. The irregular Carriages and Behaviour of Servants —— in Family-Affairs, and my Unfitness to manage and look after them.

3. In regard that I have Encouragement enough that I may let this Land, or else manage it with two or three faithful Servants in my Absence, and it may be more to my advantage than now.

4. The very great Unsetledness of Present-times, and my Obnoxiousness to their Effects, seems to call me to a more retired way of Living than here at *Ollercarr*.

5. The Debts which at present I am in, I am apprehensive can no better way be soon discharged, (which I much desire) than by giving up House-keeping, at least for some time.

6. By

6. By a more retired way of Living, I may have greater advantage for Self-Reflections, and more time than here I can have for the Management of Soul-Concerns.

7. The Cumbers of the World will ill suite me in my solitary and lonesome Condition, when the Language of present Providence seems to call me off from these things.

8. By giving up House for a time, I shall have the advantage of Visiting, Conversing with, and serving some Relations that need Help and Assistance, and I have been too much wanting to.

9. Because my present Purpose (after seeking the Lord in the case) is, but to leave my House here for the Winter half-year; it being uncomfortable enough then.

10. Mr. *Goats* and his Dear Consort, whom I heartily love and honour, need be no Losers by this Alteration; they may here keep House, take Tablers, serve their Generation, and live at as little charge, I believe, as any where else; and if so, then the great Objections I have against leaving this House,

will

will be removed, and my leaving it encouraged, and the Ordinances of God will still be kept up here, to the Refreshment of this hungering Neighbourhood.

11. I may the rather go upon this account, that Mr. *Coats* the last Year had given me notice to remove from me.

The Author having gone so far by his own Hand, in the Account of his Life, to *June* 86; some farther Passages since that time, to the time of his Death, be pleased to take a view of in the Preface; written by his Worthy and Reverend Pastor: in which Place, it was thought best to insert them, rather than to interrupt what he had collected and recorded himself.

LETTERS.

A LETTER to a Relation, inviting him to forsake Sin, and to pursue Holiness, April 1685.

SIR,

CONsidering the ill use you have made of some former Advice given you, I have not upon that account much encouragement to make further Attempts of that nature; yet knowing that the Work of Convincing and Converting is the Lord's, and that the Wind blows where and when it listeth, I may not despair but some Good (through the Blessing of the Almighty) may yet be done upon you. I do indeed purposely conceal my Name at present, lest you should despise or slight the Advice, upon the account of the Adviser, whom you have

have too lavishly and unjustly reproached, though I am confident I have deserved better Treatment at your hands. But this is not the thing, such Passages I can pass by, yet sadly bewail them in you, as knowing them to be some of the dismal Effects of your drunken Frolicks; but remember for these and the like things God will bring you to Judgment. I am not ignorant that many of those that wish you well, have advis'd and reprov'd you again and again, for your sinful Follies; and would fain have you as well remember that terrible Threatning, That he that being often reprov'd, and hardens his Heart, shall suddenly be destroy'd, and that without Remedy. Wherein you have injured me by your Tongue, I can pass it by. I would not return Slander for Slander, nor answer Railing with Railing, nor Reproach with Reproach; I have not so learned Christ; I can heartily pity you, forgive you, and pray for you, and would now fain perswade you to be good; and what can be more your Interest than to be so? Come, Sir, if you have any re-

spect

spect to a dear and tender Wife that lies in your Bosom, to a small Babe, to indulgent Parents, to well-wishing Friends, to your own Soul, Body, or Estate, but above all, to the Commands of a great God, you must be good; make a stand, consider, and take up in time. It's my Love to you makes me thus plain with you, for I dare not flatter. Whatever you may think, or however others may endeavour to palliate great Sins, by giving them easy Names; Sin will be called Sin, and Wickedness Wickedness, Drunkenness will be call'd Drunkenness, and Swearing Swearing, at the Great-day, and punished as such, and why not now? Repentance is your Duty, and that can never be right and evangelical without Reformation. I do believe it is your desire to be eternally happy, and can you expect it if you be not holy? *Without Holiness no one shall see the Lord.* Heb. 12. 14. Can you ever expect to get in at the Strait-gate, while you walk in the Broad-way? no, *Strait is the Gate, and narrow the Way that leadeth unto Life, and few there be that find it.* O that you

you may be one of those few! Will you do the Devil's Work, and expect the Lord's Wages? it cannot be; for your Bible tells you, *What you sow, that shall you reap:* and he that cannot lie, hath said, *If you live after the Flesh, you shall die; but if you, through the Spirit, do mortify the Deeds of the Body, ye shall live.* I am not for inviting you to a Party, or for tying up Salvation to this or that Opinion, but I would fain prevail with you to be good: for be of what Opinion you will, the Scripture warrants me to tell you, That without Strictness, Self-denial and Holiness, you cannot be saved, *Mat.* 16. 42. *Mat.* 111 12. 1 *Pet.* 1. 15, 16. Dear Sir, as you tender the everlasting Welfare of your Soul, do no longer as the most, but imitate the best, and endeavour to be a Follower of those who, through Faith and Patience, inherit the Promises (or things promised.) Forsake bad Company; for you know who has said, *The Companion of Fools shall be destroyed*, Prov. 13. 20. Be you a Companion of those that fear God, and let not the Wicked any longer intice you, or however, prevail with

you: for the Scripture is very clear and positive in it, That except Drunkards repent and reform, they shall be shut out of the Kingdom of Heaven, 1 *Cor.* 6. 9, 10. That except Swearers repent of their prophane Swearing, and reform, they shall fall into Condemnation, *James* 5. 12. That unless Liars put away their Lying, and speak every one Truth to his Neighbour, they shall have their part in the *Lake that burns with Fire and Brimstone*; Rev. 20. 8. That if Company-keepers forsake not the Foolish (that is the Wicked) and live, they shall be reckoned amongst the Companions of the Wicked, who shall be destroyed, *Prov.* 13. 20. I charge you not, but leave it to your own Conscience, to consider how far you are guilty in any of these Matters, and then get into your Closet, down upon your Knees, bewail before God your sinful Miscarriages, and beg a new Heart, and Grace that you may live a new Life; and be assured, that what I say is out of a sense of your deplorable Condition whilst you remain in your Sins, and a Desire to see you return to that God who waits

to

to be gracious: Come to Christ, and heartily accept him, for he is offered to you. O that I could see this great Work done! what a rejoycing would it be to all that are good about you? Then might your Wife bless God for such a Husband, who would help her Heavenwards; then would your pious Relations delight in your Society, and your Parents with joy say, as the Father of the Prodigal, *This my Son was lost, but is found, was dead, but is alive*; yea, the Conversion of a Sinner on Earth, causes Joy in Heaven. That the Lord would bless this Advice to you, is the earnest Prayers of him, who shall then approve himself always

Your

Friend and Servant

in Christ Jesus,

C. D.

A Letter to my Mother, Mrs. B. D. *upon the Death of her good Daughter, and my dear Sister* Stanyforth.

Ever honoured Mother,

AT this time I have much Buſineſs upon my hands, and ſome that requires quick diſpatch, otherwiſe my coming to ſee you would have prevented my writing to you; and now I ſhould be ſorry that theſe Lines ſhould add weight to your Sorrows, by ſetting your Wounds a bleeding afreſh. I am much readier to bear a part of your Burthen, having reaſon enough to be concern'd for, and ſenſible of ſo ſad a Breach as it has pleas'd the Lord to make upon us, by the Death of my dear Siſter *Stanyforth.* Something I would contribute to your Support and Refreſhment, under ſuch a Diſpenſation; therefore deſire your peruſal of the under-written Conſiderations, which has wonderfully ſupported me; the

the Bleſſing of Heaven render them uſeful to you.

1. We may and ought to conſider the neceſſity of Dying, 2 *Sam.* 14. 14. *For we muſt needs die.* Preceding Generations made way for us, and ſhall not we make way for others, when God calls?

2. The Friends we loſe are not ſo much ours as God's; God has taken but what he firſt lent. This comforted *Job*, when amongſt other things he had loſt his Children, *The Lord gave* (ſaith he) *and the Lord hath taken away, bleſſed be the Name of the Lord.*

3. God has a hand in the Death of Friends; *My Times are in thy Hand*, (ſays holy *David*) and is there not an appointed time to be upon Earth?

4. God in the ſaddeſt Paſſages of Providence aims at his People's Good; *All things ſhall work together for them that love God*, &c.

5. God is ſtill with us, *Pſal.* 46. 1. Though Friends forſake us (through unavoidable Mortality) yet an everlaſting God is where he was. There is Sweetneſs enough in God to ſweeten all outward imbittering Circumſtan-

ces. Though the Conduit-Pipes, thrô which Mercies were convey'd unto us, be taken away; the Fountain runs ſtill entire in God. May we have a care of doing any thing to dim the Eye of our Faith; for *Hagar* (we read) had a Fountain by, but her blubbering Eyes kept her from beholding it.

6. How great ſoever the Stroke and Affliction is, we yet deſerve greater; our Sins are heavier than our Sufferings; the Fire of God's Wrath is not proportion'd to the Fewel of our Sins.

7. God has taken away one great Comfort, but he might have taken away all; *Shall we receive Good at the Hands of God, and ſhall we not receive Evil?*

8. Conſider the Evil that comes by Diſcontent, and immoderate Sorrow. Diſcontent makes us our own Tormentors, *Luk.* 21. *In Patience poſſeſs your Souls:* by Impatience we are Poſſeſſors of our Sins, and turn'd out of our Underſtandings, Peace, and Comfort. Too immoderate Sorrow waſtes the Spirits. *Prov.* 15. *By Sorrow of the Heart, the Spirit is broken.* 2 Cor. 7. *Worldly Sorrow worketh Death*; it greatly provokes God. A meek and quiet Spirit

rit is in the Sight of God of great price; but a froward, peevish Spirit is abominable to him, *Prov.* 11. 20. & 17. 20. & 22. 5. *Psal.* 18. 26. God may be provoked by this Sin, to lengthen out Misery, and to adjourn Mercy.

9. God gives and takes away Relations at his own Pleasure; let us rather praise God we have enjoy'd such a Blessing so long, than repine she is gone so soon; bless we a smiting as well as a smiling God, a taking as well as a giving God.

10. The Breach made is sad; but herein God has, (1.) Done us no Wrong. (2.) He has done our dear Friend no Hurt. Done us no Wrong; he has taken but his own, his own by his Creation, by your Donation, by Purchase and Redemption, and by her own free Resignation; And has our dear Father hurt her? Is it to hurt her, to put her to Bed, to throw off her filthy Garments from her, to gratify her in her own longing Desire, which was, To be dissolv'd, and to be with Christ, and to enshrine her in Glory?

11. Think of the Invalidity of Weeping. If Tears could possibly bring my Sister from Glory, would you or any of us have a Heart to invite her from so blissful a State? Does not the Spirit of God, by several Passages of Scripture, seem to say to us, as *Judas* said in another case, What needs all this waste? Tears are a good Ingredient for Prayer and Repentance; let's not be too prodigal of them in other cases. Humanity does allow of some Sorrow, but Divinity forbids much. Dear Mother, refuse not to be comforted; receive the Comforts, and refuse no longer the Creatures God affords you for the refreshing and supporting Nature. Let *David*, I pray, be your Pattern in this case: he pray'd for his Child while living; he fasted, he wept; *For*, says he, *who can tell whether God will be gracious to me, and the Child may live?* this I doubt not but you did. But when the Will of God was signified in the Death of his Child, 2 *Sam.* 12. 22, 23. *Now he is dead*, says he, *wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me.* O that you

you could do likewiſe! The Child being dead, he wipes his Eyes, falls to his Refreſhments, and ſubmits to God. Let not the want of one Mercy we all priz'd, deprive us of the Comfort of the many Mercies we do enjoy.

12. If we conſider who we have loſt, methinks our Sorrow ſhould be abated; One who gave moſt excellent Demonſtrations of a good Heart, and a good Condition; one, I truſt, ripe for God, and fitter for Heaven than Earth; one panting for Glory long before ſhe died, and had ſet all in order for Eternity before ſhe was ſick; ſhe long'd to be diſſolv'd, that ſhe might be with Chriſt. Methinks, I ſtill hear her; *Ah*, ſays ſhe, *how long, O Lord, how long? when wilt thou come?* And to By-ſtanders, (ſays ſhe) *I'm jealous you are conſpiring to keep me longer out of Heaven!* And ah! what a Sight did I ſee in my dear Siſter, when upon the very wing for Heaven, and juſt ready to take her flight. Ah! the heavenly Langnage ſhe uttered, while ſhe did ſpeak (which was almoſt to the laſt;) and then, when ſhe could not ſpeak, the Movings of her Lips, the

Pan-

Pantings of her Heart, the Liftings of her Eyes, and indeed, every Motion of her Body, ſpoke her to have ſtrong Workings of Heart after God, and to be upon the very Confines of Glory. What cauſe of Mourning now? it's our Loſs, but her Gain. She had before a good Husband, but now, O now! the Match between Chriſt and her Soul is compleated. Me-thoughts ſhe held my Father *Diſney*'s Hand ſo faſt to the laſt, as if ſhe long'd to take him with her, yet by degrees let go; as if ſhe had ſaid, God has more work for you here, and I can freely let my Hold go of beſt Creature-Comforts, as longing to be in my heavenly Father's Embraces. I doubt not but to her to live, was Chriſt, and to die, Gain; therefore, well might ſhe leave that to be preach'd on at her Funeral, and as her laſt Legacy to ſurviving Friends, *Weep not for me, but weep for your ſelves and for your Children.* The greateſt Reaſon for ſuch Weeping, preſent times ſeem to prognoſtick.

My dear Mother, labour for a Chriſtian Carriage under ſuch a Croſs. God's Rod has a Voice as well as his Word;

Word; and it's our great Concernment to hear it, and him that has appointed it: Let us say, *Righteous, O Lord, art thou, and in very Faithfulness thou hast afflicted us.* Let's not entertain hard Thoughts of God, but with *Aaron*, hold our Peace, for God has done it. Dear Mother, you know well that ſpiritual Comforts are the beſt Comforts; Is not Chriſt better than ten Daughters, than ten Siſters, than ten Children? Is not his Loving-Kindneſs better than Life? Is there not more in a God, than ever was or can be in a Creature? We have no reaſon to ſorrow as thoſe without hope: She whom we dearly lov'd, is gone to her dearly Beloved; ſhe's reaping the Fruits and Benefits of her Labours in the Lord, and is bleſſed; *For bleſſed are the Dead that die in the Lord*, &c. Like another *Mary*, ſhe choſe the better Part, which will never be taken from her. She is, it's true, taken away in the flower of her Age, and when we moſt expected Satisfaction in ſuch a Relation; but God knew it the beſt time to gather ſuch a Flower. Mr.

Baxter

Baxter well obſerves, 'Such have run 'long enough, who have reach'd the 'Prize; have ſail'd long enough, who 'are ſafely harbour'd; and liv'd long e-'nough, who are ready to die. We have more cauſe to rejoice, that once we did enjoy ſuch a Wife, ſuch a Child, ſuch a Sifter, ſuch a Niece, ſuch a Friend, to give up at God's Call, than now to murmur that ſhe is ſo ſuddenly re-mov'd; ſhe is (I doubt not) happy. God has preferr'd her to Manſions of Glo-ry before us; let us prepare to follow. God has call'd home another of your Children, but you are not Childleſs: O take heed by Repining Carriage of provoking God to farther Strokes; but if God ſhould write you Child-leſs, you are not yet bereft of Comfort, while the God of all Comfort is yours: If God will not let any part of your Happineſs lie in Children, then let it wholly lie in himſelf. The Love and Delight we plac'd in ſuch a Friend, may now be placed to grea-ter Advantage upon Jeſus Chriſt. That the Stream of our Affection to him, may be ſo much the ſtronger,

as

as there are fewer Channels for it to divide into, is the earneſt Prayer of

Your

Obedient Son,

G. D.

A Letter to Siſter W. upon her Huſband's Death.

Dear Siſter,

MY Wife being indiſpos'd by a Cold, cannot write, but you may be aſſured we are both hearty Sympathizers with you in your ſad and ſolitary Condition. The Breach the Lord has been pleas'd to make upon you, indeed is great, and ſuch as none can expreſs, but thoſe that experience it; but God having made it, (who alone can make it up) I hope you will endeavour to be ſatisfied, and not to mourn as one without Hope:

Hope: If the Lord will not have any part of your Happiness to lie in a Husband, then let it wholly and intirely lie in himself: labour to bring your Heart and Mind to a sweet Submission to the Pleasure of your Father. And though a Bosom-Friend be not, yet God is, who is the same yesterday, to day, and for ever. Relations may and must die, but God lives, who is stiled, *The Father of the Fatherless, and a Husband to the Widow.* I question not, but you can suck much Sweetness from the many gracious Promises made for the Encouragement of such as you. The poor Interest I have at the Throne of Grace was improv'd for him, and shall be for you: That's best for us that God does; and this being God's Doing, you must kiss his Rod in Silence, and give Glory to the Hand that rules it, &c.

A Letter to a Relation, growing loose in Converſation.

Dear Couſin,

THE Contents of this may ſeem ſtrange to you, eſpecially as coming from one, ſo unfit and unable to be your Monitor; yet when I tell you it's out of a ſincere Love to your precious Soul, and a hearty Deſire of your Well-doing, I doubt not but in Kindneſs it will be receiv'd, as indeed it is intended: not only the Relation between us, but the Rules of Chriſtianity will oblige us to watch over one another. And truly, Couſin, I am ſatisfi'd, that Religion never receives a greater Wound than by the Miſcarriages of Profeſſors; Stains in them, will prove more miſchievous than the Spots of a Licentious Age. O, Couſin! The Eyes of the World are upon you; nay, God's Eye is upon you, to whom you and all the World muſt be accountable. With much Grief and Sadneſs of Heart, I have very

very lately heard you reflected upon for ſome looſe Carriages, and that particularly, by one eminent for Grace and Goodneſs, whoſe Name I am obliged to conceal; what he acquaints me with, is in Tenderneſs to you, and out of a hearty Deſire I ſhould improve my Intereſt in your behalf. Some indeed, of the times, having made their Obſervations upon you, ſeem themſelves very much to condemn you, as declaring you are in the direct way to ruin your ſelf; inſtancing in theſe things, (*viz.*) Your High-houſe-keeping, your Negligence in all your Affairs, your frequent Contracting new Debts, your Exceſs in Pleaſures, aſſociating your ſelf with the Gallants of the Age, and your ſinful Compliances in high Drinking: One Perſon I know, whoſe Company is ſcandalous enough, yet your Intimacy with him great: You are not, as ſome fear, very likely to do him good; it's well if he does not do you hurt. Some day it had been well if you had never left *Roadnook*, remembring your blameleſs Converſation there, and your Zeal for God and Godlineſs. My Deſire and Prayers

are

are, you may be ſtill found in the ſame Paths of Holineſs; remember from whence you are faln, and repent, and do your firſt Works; having begun in the Spirit, beware of ending in the Fleſh. You did run well, and who has hindered you? Come, Couſin, we can never think of entring the Strait-Gate, by walking in the Broad-way; and much better it had been we had never known the way of Life, than after to walk in the Paths of Death. *If we live after the Fleſh, we ſhall die; but if we through the Spirit, do mortify the Deeds of the Body, we ſhall live.* I hope you and I have ſo learn'd Chriſt as to know, that the way of carnal Liberty and Looſeneſs, the way of evil Company and Fleſhlineſs, is not the way to Heaven. I am not for tying up Salvation to this or that Opinion: for let Men be of what Opinion they will, ſurely without Strictneſs, Self-denial and Holineſs, they cannot be ſaved, *Mat.* 16. 42. *Mat.* 11. 12. 1 *Pet.* 1. 15, 16. O then with holy *David*, labour to be only a Companion of thoſe that fear the Lord; for God has ſaid, *The Companions of Fools ſhall be deſtroyed,*

Prov. 13. 20. and who greater Fools than impenitent Sinners?

Yours in Christ,

G. D.

A Letter to my dear Friend Mr. Whitaker.

SIR,

I Receiv'd yours by our Neighbour, by whose Conveyance, I hope this may arrive your hands. I return you hearty Thanks for your good Society whilst with us; for which I am abundantly obliged to you, not you to me. I should be very glad to see you again, with good Mrs. *Whitaker* with you, when your Conveniency and more settled-times will encourage; for truly at present, it's a dark and gloomy Day with us; but *Light is sown for the Righteous, and Gladness for the upright in Heart*, Psal. 97. 11. Our Ministers Night

Night and Day are so strictly watch'd for, that they come not at all amongst us; many have here suffer'd very much, some one way, some another; but yet truly God is good to *Israel*, and to them of an upright Heart; his Ways are certainly the best Ways; however, at present, attended with Trouble and Difficulty. Were it with us as Men and Devils would have it, it would be much worse; but they are under the Lord's Restraints, who triumph over us. Your kind and Christian Lines were no less seasonable than welcome at this Juncture, when poor I find all Helps little enough to keep me unmov'd in such shaking days as ours, and to prevent Murmurings, Frettings and Repinings, at the Prosperity of the Wicked. Dear Sir, pray that my Faith fail not. The Lord establish our Hearts and Minds with Grace, and enable us, at what time we are afraid (with holy *David*) to trust in him, and with *Jehoshaphat*, under all Discouragements whatsoever, to encourage our selves in the Lord our God. I do believe God will issue things well, and bring Order out of

all Confusion, and Light out of Darkness, and Good out of all Evil that's before us. It will be thus in his Time, (if not in ours) His will be done.

Yours, &c.

G. D.

To Mrs. Mary Lavet, *after her Marriage*, Decemb. 85.

Dear Madam,

I Hope when all things are consider'd, you will not see much cause to blame me, that I have not before now welcomed, and congratulated your arrival into our Condition; Till your Letter to my Wife came, (which some ways strangely halted in its Voyage) I knew not otherways than by common Fame, (which of late has prov'd too false to trust) whether to call you by first or second Name; however, now, Madam, I wish you much Joy in the

the Change of it, ſend a Thouſand good Wiſhes after you, and heartily beg, what I am ſure you deſire, That this Change of your Condition may be to the Glory of God, the Advantage of your Soul, and the Mutual Comfort and Satisfaction one of another. I need not acquaint you (who are better able to be my Monitor) that the new Condition the Lord has brought you into, calls for new Duties, and may be accompanied with new Trials; the Lord fit you and your dear Yoak-Fellow, good Mr. *Lavet*, for all, and crown your Change with many Bleſſings, both Temporal, Spiritual and Eternal. I hope, Madam, you will believe, though when laſt in the Country you would not make trial, that my Houſe is as much your Home as ever, and glad we ſhall be at any time to enjoy ſuch Gueſts. My dear Wife begs your pardon for not anſwering your kind Letter, for which ſhe thanks you, and hopes thoſe hurrying Circumſtances we were about that time under, may excuſe the Neglect. The Lord fit us for his Pleaſure, ſupport us in a time of Trial, enable us to maintain our Integrity,

and keep our Standing in Christianity, whatever comes; and prevent our declining and decaying in the good Ways of God; is the earnest and hearty Prayers of him, who needs and begs yours. And O that we and all that wish well to *Sion*, may pray hard for the Peace and Prosperity of *Jerusalem*; for they shall prosper that love her.

I am, Madam,

Your most obliged Friend,

and humble Servant,

G. D.

A Letter to Mr. Lob *at* London, Jan. 25, 83.

SIR,

I Receiv'd your very kind Letter and Christian Lines, some time since, and had return'd you my Thanks sooner,

er, had not extraordinary Business prevented. I have cause to bless God for your Acquaintance, and for that Christian Society I had with you, whilst at *London*. O that I could be as serviceable to you in the best things, as you have been to me. Poor unworthy Me! who needs jogging Heavenwards. It's with us as with others, a very dark and gloomy Day; but *Light is sown for the Righteous*, (who shall reap, if they faint not) *and Gladness for the upright in Heart*, as the Psalmist speaks. O that we could be (like the Doves of the Valley) mourning after the Lord, who seems to be departing from us. The Sons of Violence with us act high, our Sufferings many; but O that none of these things may move us, neither may we account our Lives dear to us, if call'd to lay them down for the Sake of Christ and his Gospel. If the Lord give us but a fixed Heart that we can trust in him, we need not then be afraid of the worst times, nor the saddest of Tidings, but may encourage our selves in the Lord our God, under the greatest Discouragements from Men whatsoever. Surely the People of God

have greatly provok'd God. O that we may repent and return to him that ſmiteth: God will certainly ariſe in the behalf, and plead the Cauſe of his People; he will work Deliverance for *Sion*; if not in our time, yet in his: O that this may ſatisfy us. And that when Foundations ſeem to be out of courſe, we may with Faith and Patience, look up to the Rock of Ages. Dear Sir, pray for us, and for me in particular, who need your Prayers, that my Faith fail not, that I may with Conſtancy and Courage own the good Ways of God, and hold faſt my Integrity, the very deſire of my Soul being to keep cloſe to God: I would fain win as many into Heaven's-ways, and as much ſtrengthen ſuch Hands as hang down, as ſuch an unworthy Wretch as I may. What Intereſt I have at the Throne of Grace, I hope ſhall not fail to be improv'd for the Church of God, and for you my dear Friend. Being, Sir,

Your hearty well-wiſhing Friend,
and Humble Servant,
G. D.

A

A Letter to Mrs. Sarah Reyner, *one of my Charge*, Jan. 85.

Dear Mrs. Sarah,

I Receiv'd yours, which though the first receiv'd, is not I perceive the first sent; for which, I thank you, and have according to your Desire, sent you, (by paying it to Mr. *Charleton*'s Clerk) 50 *s.* I much wonder your Sister *Elizabeth* would not vouchsafe me one Line since she left the Country; but however, do rejoice to hear, upon enquiry, you both do well as to this World; and I would fain hope you will not be negligent in minding the Affairs of a better World, nor dare be regardless of your precious and immortal Souls. You are both the Children of Religious Parents, have been blest with a good Education; and many Prayers are, I believe, lodg'd in Heaven for you; so that you cannot miscarry at so cheap a rate as others may, who have not had your Advantages for being good. O that I could

pre-

prevail with you to live up to such distinguishing Mercy! You have, I perceive, good Settlements in the World; bless God for that: But O! are you well setled and interested in Christ? Have you made sure of a Treasure in Heaven? have you laid hold on eternal Life? and secured the everlasting Welfare of your precious Souls? Be your worldly Accommodations never so great, till this be done, your Work is not half done: You are in a City of great Advantages, I pray attend upon the best, most powerful Soul-searching, and Conscience-awakening Ministry you can, with the Leave of those who are your Superiors. Be thorow-pac'd in the Ways of God; dare not to be slighty, and indifferent in the Family-Duties, I hope you are priviledged withal; nor to neglect Closet-Duties, as Prayer, Reading the Scriptures, Self-Examination, Meditation, and the like, at least Morning and Evening. Shun and avoid Temptations as much as may be, considering the great Corruption and Depravedness of Nature. *Remember your Creator in the Days of your Youth*; and having

ving set your Face Heavenward, look not back. It will be much my Rejoycing to see you, and all of you (the Off-spring of most pious Relations, now with God) do well: and if my poor Prayers and Endeavours may any ways contribute hereto, they are not, they have not, they shall not, through Grace, be wanting.

I being Yours, &c.

G. D.

Some Passages of a Letter, in answer to my Mother Disney, *complaining of Decay of her Sight.*

Honoured Mother,

I Return you my humble Thanks for your welcom Lines, and do hope that the uncertainty of my Man's last Journey to *Lincoln*, will excuse my then Silence. It troubles me much to hear

hear of your Eyes Decaying and Dimming, which as you please to observe, is one Effect of old Age: It's great Mercy the Lord has given you the use of them so long, but far greater that he has given you a Heart to use them to his Glory, and your own and others Benefit and Advantage. I fear your too much Reading in the Day-time, and at all by Candle-light, has and does that way prove prejudicial to you; I would therefore humbly beg you to favour them as much as may be; and this am confident of, would you please to take up your Abode with us, there's no Eyes in my Family but would chearfully and readily be at your Service, to excuse and preserve your own; which I trust the Lord will yet continue to you. My good Aunt *Thornton*, I am perswaded will not be against my improving this Argument, for the Enjoyment of your good Companies here, most desirable to us. My Eyes I can perceive are not so strong as they have been: O that as our bodily Eyes dim and decay, the Eye of Faith may grow more clear;

clear; for certainly, a Look within the Vail, must be most refreshing and supporting to a gracious Soul, and a renewed Mind. Those indeed that see best in our Days with bodily Eyes, see en'e little or nothing, but what has a sad and frightful Aspect, and may occasion Matter of sad Thoughts; but by Faith, we may look into an unseen World, take a View of unseen Comforts, and live upon unseen Riches and Happiness, which are the most pleasant things, the most certain, and the most lasting. The worst in this World need not, nay cannot dismay us, *Whilst we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal*, 2 Cor. 4. 18, *&c.*

A Letter to Mr. Whitaker, Jan. 24, 1683.

SIR,

THis Day I receiv'd yours, till which time I was afraid mine to you had miscarry'd. I heartily rejoice at the Lord's Goodness to you and yours, and through Mercy, can give you the same Account concerning me and mine, though a sickly Season in many Places. We have, through the Goodness of God, of late enjoy'd very comfortable Opportunities at my House; for which, I desire to bless God: But the last Meeting we had here, being rather too large, was disturb'd; the Mayor having notice of Peoples coming in, sent his Serjeant, who when the People were dispers't, and the Minister gone, came in, and desired Liberty to search my House, which (I giving him,) he told me, if upon my word, I would say there was no Minister at my House, he would neither trouble me nor himself: I assured him there

there was none; he then only went into the Garden, where he pretended he saw 300; but however, they not being able to make a Conventicle of it, nor a Riot, the Jury found it an unlawful Assembly; the which they prosecute, and I intend to traverse, for they cannot make out any unlawful Act. The Day is yet dark, and the sufferings of many great, and Sin at the bottom of all. If the Hearts and Lives of Professors were better, we should soon see better Times; It's repenting Work, and reforming Work is our Duty. O that we could see the Hand of God in all that befals us, and turn to him that smiteth! O that we could with Faith and Patience, look up to the Rock of Ages, when Foundations seem out of course, &c.

A Copy of a Letter to Madam L. upon the Death of her Kinswoman, and the Birth of her Child.

Honoured Madam,

I Did at the same time by the Pen of Mrs. *Green*, receive the sad Tidings of the Death of your dear Kinswoman Mrs. *M.* and the joyful News of your safe Delivery from the Pains and Peril of Child-bearing: the one I know would be afflicting enough to you; the other I can assure you was welcom Tidings to me; and a Mercy, I hope and believe, you will endeavour to improve towards your Support and Comfort, and the Glory of the great *Jehovah*. See, dear Madam, the Lord's Tenderness and Goodness to you in late Dispensations; your Afflictions are mix'd and allay'd with Mercies: You may experience what patient *Job* says, *The Lord gives, and the Lord takes*; and I believe, with him likewise, you desire to bless his holy Name. He has taken away your Kinswoman, but

but he has given you a Child; has taken away one that was very useful, faithful and necessary to you, and given you one who (through his own Blessing, upon a religious and pious Education) you may comfortably hope he will make so. Let not blubber'd Eyes for a Comfort lost, prevent your chearful, fruitful and thankful Notice of what remains: pour not so much upon the dark-side of present Dispensations, as to hinder your taking the Comfort of, and heartily blessing God for the bright-side and Shinings of Mercy. Dear Madam, I am a hearty Sympathizer with you in your Trouble, and desire to bear my part in blessing the Lord with you and for you, with reference to Mercy shew'd you: You have now obtain'd a new Mercy from the Lord, and I believe know well that new Duties are incumbent upon you, &c.

A Letter to my Mother upon the Death of my Sister D. May 24, 1699.

Ever honoured Mother,

STill the Lord is pleased to make Breaches upon our Family; the ſuddain and ſurprizing News of our dear Siſter's Death came to us this Day by Mr. B. and I could not omit ſending a few Lines to you by Poſt this Night. I know, Honoured Mother, the Stroke lies exceeding heavy upon you; I am afraid much too heavy, being very well acquainted with the Tenderneſs of your Affections, and the Workings of your Bowels to Relations. But I pray, dear Mother, refuſe not to be comforted; I am perſwaded you have no reaſon to ſorrow as one without hope, for her, who I believe, now ſleeps in the Boſom of her, and our dear Redeemer: Our God has done his Pleaſure; let us now labour to do our Duty, and be content: We heartily wiſh our ſelves

selves with you, but can't as yet accomplish that Desire, being unprovided of Horses and a Servant; but as soon as may be we do purpose it. The good Lord sanctify this Stroke to us all, and fit us for our latter End; and grant that we may be Followers of those who through Faith and Patience, inherit the Promises. The Inclosed I desired may be sent to my poor afflicted Brother, to whose Relief and Support I desire to contribute something. Though Shortness of Time suffers not Enlargement farther than to present all our humble Duties to your self, and honoured Aunt, with Service to all Friends. I rest,

Honoured Mother,

Your Obedient Son,

C. D.

A Letter to Brother D. upon the Death of his Wife, May 24, 90.

My Dear Brother,

I Heartily lament the ſad Breach the Lord has been pleas'd to make upon you, and am the more a Sympathizer with you, as knowing (by my own Experience) what ſuch a Stroke and Diſpenſation means. The Lord has I know, taken away the Delight and Deſire of your Eyes; this is your Miſery; but having taken her to himſelf, let that be your Comfort: he has ſnatch'd at a Stroke a Wife out of your Boſom, which certainly is moſt grievous; but has he not taken her into his own? let this be your Support. She was well provided for on Earth, and had as much Satisfaction as, I believe, any, on account of a tender Husband, ſweet Children, dear Relations, and other comfortable Accommodations; but much better now in Heaven; has better Place, better Company, better Employment than a vain World ever did or could afford.

ford. What occurs in 2 Cor. 7. 29, 30, equally concerns both you and me, whose Conditions, in this case, have been the very same, (though now different;) you must labour to be, and carry as if you had not lost a Wife, and I as if I had no Wife. Time is short, and Life short, and relative Comforts are transient and fluid things; therefore your Sorrows must be moderate for your Loss, and my Joys be as if they were not, seeing we and ours are to fall and part, and pass away in our Courses. My dear Brother, labour for a Christian Carriage under so sad a Crosse. O that what you want in the Creature, may be abundantly made up by a Creator; and that what you have lost as to Streams, may be supplied from a Fountain. God's Rod has a Voice as well as his Word; and I believe you'll labour to hear it, and him that has appointed it. O Brother! we must have a care of intertaining hard Thoughts of God, who does all things in Righteousness, and afflicts his Children in very Faithfulness. My Bowels really yearn towards you, now Wifeless, and your poor Babes, now Motherless; the

Lord be a Comfort and Support to you all, and make up this unhappy Breach (when that is Rending and Tearing Work) with more of himself, and the Influences of his Blessed Spirit. O Brother! 'tis one of the bravest Sights in the World to see a Christian in the Exercise of Grace, suitable to the Dispensation; to see him acting Faith, Patience, Humility, Submission, Resignation and Divine Joy, in a time of pressing Affliction. This will recommend Religion to the World, and convince the Men of it, there's more in it than meer Talk. Heartily glad we should be if you would come for a while to *London*; to divert your Grief here among good Men; I hope it might be for your Advantage, and do conclude it highly necessary for you, a while, to leave *Rayland*. We all send our hearty Remembrances to you and yours; the Lord fit us all for our great and last Change, and in the mean time our private Losses let us remember the Affliction of *Joseph*.

Your sympathizing Brother and Servant,

POEMS.

POEMS.

The *Damneds Doom*; or some *Meditations* in Verse, upon the last great Sentence at the Day of Judgment; made by me *Jan.* 1685, upon Mr. *Dunton*'s Paraphrase of *Mat.* 25. 41. *Depart from me ye Cursed into everlasting Fire, prepared for the Devil and his Angels.*

[*Dunton*'s Heavenly Pastime, pag. 96.]

HEark! hearke! the Trumpet sounds, the Court is set;
Christ, (as Chief Justice) on the Bench is set;
Adorned with glorious Robes, and rich Attire,
Not now abas'd on Earth, advanced higher;
Guarded by Saints and Angels; such as they
Must all attend the Sentence of this Day.

He who when Prisoner here, was forc'd to stand,
And at a Mortals Bar, held up his Hand,
Was mock'd at, spit upon, reproach'd and bled,
Must now be Judg alone of Quick and Dead:
Tho here debased, yet now Heaven rings
With Hallelujahs to this King of Kings.

Jesus.

Call forth the Prisoners then, they must appear,
To answer for themselves, tho Crimes are clear;
Hear what they'l say; tho all they say, alas!
Can never hinder th' Sentence that must pass.

Sinners appear, come forth your Graves, arise,
You all are summon'd to the grand Assize;
You called are unto the great Court-Royal,
And may not stay; you must attend your Trial;
Make way for wretched Prisoners, there make room,
They're going to receive their final Doom.

But now methinks, I see those trembling Souls,
Gazing about, to find some hiding Holes;
Calling to Rocks to hide them, but in vain,
For such late Calls and Cries can nought obtain:
Their Hearts were hardned in a Day of Grace,
When God did freely call, and give them space
For to repent; and now those rocky Stones
Has no regard at all unto their Groans;
The Mountains will not fall, to hide them from
The Wrath of him that sitteth on the Throne.
O what a Sight I see; the wretched State
Of Fools bewailing Folly, when too late!

From Hell and Graves, they come, but must not stay;
They are to pass Accounts, and so away.
Now Soul and Body meets, and must remain,
By Righteous Sentence, in eternal Pain;
They Partners were in Sin, whilst here below,
And must together groan in endless Woe.
The Graves do open, and the Prisoners rise,
And now methinks, I hear the doleful Cries
Of those poor Sinners, who in Earth took Pains
To make their Souls as black and full of Stains,
As any could be; gratifying always when
They were out-stript in Sin by any Men.

Methinks, I hear their Pleas; and see them quaking,
And all the little Shifts they would be making;
And all because they would appear with Face
Of Good, a little better than they are.

The griping Usurer now looks about
To find some better Hands, than his Hands were
Which he do's well remember heretofore
Did often by Extortion undo the Poor.

The Wanton dare not dart his wanton Eye,
I must, says he, have better, or I die;
Mine oft unchastly upon Women gaz'd,
And for lascivious Looks I stand amaz'd.

The Lawyer would reject his guilded Tongue,
By which he Thousands in the World did wrong;
He knows that he, being fee'd or bribed, never stuck
To make a good Cause bad, a bad Cause good.

The

The Gallant dare not own his strut they Wear,
Which often trudg'd a time thick and thin to meet
A dirty Whore, or bettering drunken Friend;
To help him vainly spacious Time to spend:
My Feet were swift no mischief to do Evil;
I must have other Feet, or go to th' Devil.

The Politician dare not own his Head,
Another he would fain have in its Stead:
What that contriv'd, be always mad pursuing,
And finds his wicked Brain was his undoing.

Some they would part with Fingers, and would have,
E'ne any Fingers out of any's Grave;
So they may rifle their own which was so lame,
To sign Decrees against the Innocent.

Thieves they would part with Hands, and Liars
The Instruments of many grievous Wrongs; Tongues
Long-winded Sinners they would part with Lungs;

The Hypocrite too, has a mind to part
With his, to change it for a better Heart.

Ill-minded Sinners now would change their Mind
For any others of a better Kind;
And others, other things would swap, if they
They might thereby but pass for better Men:
Kings would dismount their Crowns and Grandeur too,
And now appear in Rags, if that would do.
But O! prodigious Madness herein shown,
For rusty one might keep what was his own;
And wicked Men must see their monstrous Folly,
Who would not, (whilst on Earth) be strict and holy?

Well!

Well! are the Prisoner come, then let them hear
They must my Wrath and Fury ever bear.

Sentence.

Depart ye Cursed Wretches, ne're return,
Into a Fire, that must always burn,
Prepared for the Devil, and his Crew
Of wicked Wretches just like such as you.

Prisoner.

Ah dreadful Word, Depart, and that from thee,
Must needs be th' upshot of all Misery.
Lord, let not stay me here, the Sinner cries,
My clamorous Conscience, and my blubbering Eyes,
May Torment be enough, dear God cease,
Some pity shew me, for my Words & Eyes
Is such I cannot bear, let Sentence be
A little heard by a Sight of thee.

Judge.

Nay Sinner, know, my Presence here before
Thou didst not like, nor offered to be more,
Thou wouldst not have me reign in thy Heart,
And rule my Senses, Sinner, to Depart,
An offered Christ, and Pardon thou didst slight,
And what can follow on't but dismal Night?

Prisoner.

And must I now depart, and undergo
This dreadful hasty Doom? yet let me know
That there is Hope for me, dear Lord, that Thou
Refresh my Soul with this, or I'm undone.

For ever with thee hang in Chains

Pm

I'm loth to go, but if I must, I crave
That I before may Heaven's Blessing have.

Jesus.

Sinner, be gone, any more, I must thee tell,
My Curse shall go along with thee to Hell,
My Blessing thou despis'd for many Years,
And canst not have it now, tho sought with Tears;
Thou must for ever fry and flame and rot,
Depart then, Sinner, for I know thee not.

Prisoner.

And must I be accurs'd, and never see
Thy blessed Face again? then Lord let me
Find out for an Abode some pleasant Place,
What needs more Misery, than not see thy Face?

Judg.

Away thou cursed Miser ant, 'tis too late,
Possess the Misories of a wretched State:
To Hell be gone, let Rocks increase thy Pains,
And Fiends torment thee with their dolorous Strains;
Here thou didst wallow in thy sensual Pleasure,
And now must burn in Flames that know no Measure.

Prisoner.

Ah Lord! if I must go with Curse and Ire,
And that to such a woful Place as Fire;
Yet let me beg this Boon, I never more
Continue any long time there, or I am sure
Let not pale Sorrow then, and there have Rule,
Let this be Angel of my God Gabriel.

Amen.

Material Fire's said, Men kindle here,
What then are Flames that burn with Brimstone there?

Judg.

Away Wretch, set up no longer; cease thy Wooings,
Thou reapest but the Fruits of thy own Doings;
Eternal Pain, thy torture'd Mind shall rend,
That has no present Ease, nor future End:
There go, contribute to those dreadful Cries,
Where Fire's never quench'd, nor Worm e're dies.

Prisoner.

Let not my Lord be angry, if I take
Yet Liberty to plead, my Life's at Stake;
This dismal dreadful Doom for to depart,
From thee the chiefest Good, ev'e breaks my Heart;
But yet in Flames for evermore to be,
Does fill my Torments with Extremity.
Well if it must be so, that I drink up
The bitterest Dregs of this imbittered Cup,
Yet favour me so far, as I may choose,
My own Companions there, Lord deny refuse;
May I be join'd to such as may abate,
And not encrease the Torments of that State.

Judg.

No Sinner, thy Companions must be such
As thou in Life-time didst delight in much;
Such who on Earth were Tempters must to thee,
Shall now in Hell thy worst Tormentors be:
Those, who to lead thee Captive here took pains,
Shall now for ever with thee hang in Chains:

You

You all when fagotted, shall burn together;
And these things be endured, Soul, for ever?
Ah ghastly Sight! devouring Flames to see,
With adders, Frogs and Toads, for ever be,
To hear the Shrieches of these Monsters then,
That cannot be expres'd by any Pen;
All this and greater Mis'ry, does infernal,
Yet Stings of Conscience will prove worst of all.

Sentence more particular.

Judg.

BRing forth the Prisoners, bring them one by one,
That every one may sentenc'd be alone;
Set them to'th Bar, that every one may hear,
What 'tis they're damned for, what they must bear.

Ignorant.

Come forth befotted Souls that hate not known,
The Mysteries of the great Salvation;
That ignorant have been, the Gospel-Light
Has shin'd about their Tabernacles bright;
Take them then, Devils, bind them very fast;
The time they had for Learning now is past.

Slothful.

Come forth ye slothful Servants, come, make haste,
Who did not well improve, but Talents waste;
On Earth you were unprofitable wont,
And well may trembling stand now you are here.

Talents

Talents I did entrust you with to use,
Unto my Glory, which you did abuse;
You either spent them vainly on your Lust,
Or laid them up in Napkins for to rust;
How couldst thou eat, and drink, and sleep, and play,
Before thy Work was done, Soul, what canst say?
Your pleasant Morsels prove a bitter Sweet,
For take them Devils, bind them Hand and Feet.

Worship-Neglecters.

Come forth all those that Families had here,
But in them would not Gospel-Worship bear;
Tho Sin and Satan have your Fire-sholds trod,
You had no Entertainment for your God:
You were thy Creatures, and did Worship owe,
But did not pay this Debt to me you know;
And tho you Subjects were, would never bring,
The Homage that you should, to me your King.
You liv'd upon my Bounty every Day,
Your Charge in Keeping House I did defray,
And yet when all was done, you would not Pray.
Tho Wrath and Vengeance threatned was to fall
On Families that would not on me call,
Yet all I find in vain, you Strangers are,
Both to your Family and Closet-Prayer;
Then take them Devils among ye your cursed Train,
Their Prayers them would have done, and not in vain.

Sabbath-Breakers.

Come forth ye Sabbath-Breakers, Sinners high,
You must be try'd, and all be cast and die,

You

You did prophane my Sabbaths here on Earth,
Would not then honour me who gave you Breath;
Most vilely you have wasted those blest Days,
By eating, Drinking, Sleeping, Sports and Plays;
By thinking vainly, or by doing ill,
By acting what was bad, or sitting still;
Instead of Walking with thy God (which yields
The truest Pleasure) thou hast walk'd i'th Fields,
To gratify thy Flesh, with vain Delights,
And hast not paid to Heaven, Heaven's Rights;
Instead of Waiting at the Posts o'th Door
Of my own House, thou'st waited on a Whore;
Instead of managing thy Soul's Affairs,
By Reading, Hearing, Singing, Thinking, Pray'rs,
The World has fill'd thy Thoughts, and wasted time,
That was not thine, O Sinner, but was mine!
You thought one Day of Prayer and Praise for me,
Too much to spend on Earth, and now must see
Your selves excluded Heaven, fill'd with Pains,
Whilst Saints are singing here in highest Strains;
Take them to Hell then, let them hence be led,
And there be always dying, never dead.

Swearers.

Come forth you swearing Crew, who would prophane,
By Oaths and Curses, my most Holy Name;
Could hardly speak a Word, but Oaths must fly;
For these thy Sins, O Sinner, thou must die;
'Twas my Command you know, Swear not at all,
Unless to end a Strife you had a Call;

But

But in your common Talk my Word did say,
Let your Yea be Yea, and your Nay be Nay;
And whatsoever's more must needs be Evil,
Yet less is learn'd by you, and taught by th' Devil.
Come Sinners, come, you oft have curst and swore,
And bad me damn you if I durst: therefore
I now will swear in Wrath, you ne're shall see
My blessed Rest, but turn'd to Hell shall be;
Take them then Devils, in Torments let them lie,
Where Conscience always stings, and Worms ne're die.

Scoffers.

Come forth ye Scoffers, that could ne're refrain,
To speak of pious Souls without disdain:
Who counted Goodness, Madness, blam'd their Folly,
Who seriously were strict and truly holy.
Those things you did account, (you never saw)
But Tricks and Fancies, to keep Men in awe:
The truly holy, humble, pious Soul,
You did account no better than a Fool;
Then you could say, what needs so much ado?
Men may be much less holy, yet Sav'd too:
You tauntingly could say, these holy Brothers
Would fain seem more religious than others;
The praying Saint, forsooth, has th' Spirit got,
Who yonder goes, poor silly whining Sot.
Well, but who made the wisest choice? Come, speak:
They who did keep my Law, or did it break,
They who in Soul-Affairs would ne're delay,
To give to God the best they had; or they

Who thought such guilty of the highest Folly,
And call'd religious Thoughts but Melancholy?
Pth World you had your good things, mine their bad,
But now mine shall rejoice, whilst you are sad:
This was your Folly, tho you would not see't,
Then take them Devils, bind them Hands and Feet.

Persecutors.

Come forth you Persecutors, now you'l know
What 'twas for to oppress my Friends below:
You did not only mock, and scoff, but when
You pleas'd, you did imprison th' best of Men.
Not only did you wound them with the Tongue,
But Scorpion-like, you many of them stung:
Some, Judas-like, you wickedly betray'd,
And others with your Threats you made afraid:
You banish'd some, and others spilt their Blood,
Because they durst not sin, but would be good.
Many you hal'd to Prison, whom you knew
In all their Pray'rs to me, forgot not you:
You would not walk your selves in th' Narrow-way,
And such as would, you often caus'd to stray;
You thought herein you serv'd me, but now see,
It was the Devil's Work with him you'l be.
Take them then Devils, let those Monsters know
Their Folly's great, who serv'd my Servants so.

Licentious.

Licentious ones come forth, for you have been
Allovers of your selves in every Sin;

You

You never laid Restraints upon your Will,
But always would your Appetites fulfil;
Your Lusts must be indulg'd, your Sins allow'd,
The least Advance on Earth has made you proud:
If others would be bad, you'd not forbear,
With Drunkards would be drunk, with Swearers swear,
With haughty Spirits you could rant and huff,
And with the vilest would be vile enough:
Then take them Devils, let them ever burn
In Hell's devouring Flames, and ne're return.

Gluttons.

Come forth ye Gluttons, you that must be fed
With best of Dainties, and the finest Bread;
Who could for th' Body lusty Morsels carve,
Whilst a neglected Soul was like to starve;
Whose Cry was always Give, come give us more,
The Beggars went but empty from your Door:
If Paunches were not swell'd to th' biggest Last,
You always thought you had a poor repast:
If Bellies were not fill'd up to the Brim,
And you in Liquor almost seem to swim,
You thought Provision mean, and you must starve,
Tho Scraps indeed were more than such deserve.
Well, take them Devils, give them now their fill,
Let swinish Tempers have their swinish Skill.

Drunkards.

Drunkards come forth, who did your selves besot,
By drinking Wine in Bowls, Pot after Pot;

Who did unman your ſelves, debaſe your Reaſon,
And this not ſeldom, but at every Seaſon;
You knew you ſinn'd by every ſuch Exceſs,
That Nature would be ſatisfi'd with leſs:
And that ſuch Drunkards muſt their Portion take
In the infernal Pit and fiery Lake;
Yet drink you would, and Drunkards you would be,
And in excuſe would ſay, ſome tempted me;
Others thus pleaded, that as for their ſhare,
They overtaken were before aware;
But theſe things will not do, your Pleas are naught,
And all your drunken Frolicks dearly bought:
Then ſeize them Devils, let them ever take
Whole Draughts of Vengeance in a flaming Lake.

Adulterers.

Come forth Adulterers, that curſed Seed,
Who were unchaſte in Thought, or Word, or Deed;
For all theſe things by my Command, I did
Moſt ſtrictly all the Sons of Men forbid;
You Wantons knew theſe things moſt ſinful were,
And yet to act them, ſeldom would forbear;
You ſought out ſecret Corners where to ſin,
And act your luſtful Wickedneſſes in;
You dreaded humane Eyes, and watch'd for Night,
That Works of Darkneſs might not ſee the Light,
But ne're conſider'd my all-ſeeing Eye
Could Wickedneſs thro thickeſt Darkneſs ſpy:
Then take them Satan, rack them in each part,
That they may ever know I ſearch the Heart.

Cove-

Covetous.

Come forth those worldly Muck-worms that took
In nothing more than heaping up a Treasure (pleasure
In this vain World, but never did know why,
Or who should afterwards the same enjoy:
Who fixt your Hearts on Earth, but would not know,
When God does blow on such things, all must go;
Your Thoughts were so on Earth, you never could
Think once of Heav'n, at least you never would
Bestow a Thought about your future State,
And Sinners now you see it is too late:
Then take them Devils, ransack all your Hoards,
And give them Treasures such as Hell affords.

Unmerciful.

Come forth all those who would no Mercy show,
Nor pity take on needy ones below;
Who would not spare some Pence out of their Store,
But sent the Hungry empty from their Door,
And churlishly would at the Beggar scoff,
Or else would look at him a great way off:
Had Bowels always shut against their Cries,
And no regard would have to weeping Eyes.
Well, take them Devils to eternal Pain,
Let those who shew'd no Mercy, seek't in vain.

Unrighteous.

Come forth unrighteous Persons and unjust,
Who in their Dealings here betray'd their Trust,
Widows and Orphans by their louder Cries,
Have rent the Heavens, and have pierc'd the Skies;

Your over-reaching Neighbours heretofore,
And grinding of the Faces of the Poor;
Oppressing some, who ever you thought fit,
And vexing others, whom you could out-wit;
All these, and other such unrighteous Gains
Is known to me your Judg; and for your Pains
Take them now Devils, turn them into Fire,
That's kindled and increased by my Ire.

Liars.

Come forth you Liars that would not refrain,
To tell a Lie at any time for Gain;
Who were so much accustomed to this Sin,
As if your training up in Hell had been;
Affirming for a Truth the thing which you
At that time did well know to be untrue:
But this you oft have done without a Thought,
That such a Practice lewed in shark naught;
You have reported Lies, but that's not all,
You often have invented them withal:
O what a Case are you in, who as soon
As you could almost speak, were Liars grown;
Too often have you by this Lying made,
A Fault that was but single, two Faults made.
Then take them Devils, for a common Liar
Is Fewel very proper for Hell-fire.

Slanderers.

Let Slanderers come forth, and now appear,
Who always to Back-biters lent their Ear;

And

And then build Stories here and there from fetcher,
Which whether true or false, they did not matter.
Thus you have liv'd, and basely oft have ta'ne
Unjustly from your Neighbours their good Name;
Your very Language is of such a sort,
Let Neighbours but report, and we'll report.
Such Persons surely never yet well knew,
The Duty to a Neighbour that was due;
Thô know they might and ought, that in their Station
They should not blast, but help his Reputation.
Take them then Devils, down to Hell them bear,
And let them tell those Fiends what now they hear.

Ambitious.

Come forth Ambitious Persons, and the Proud,
Make room for them, they are too great to crowd;
Come, you, who built your Nests on Earth so high,
As if you meant most proudly thence to fly
To Heaven; but this can't be, you knowing well
'Twas Pride threw Angels down from thence to Hell;
Many a dirty Step you took th' Seat
Of Honour when on Earth, to make you great;
And tow'ring were your Thoughts and swelling Pride,
Admiring of your selves, but none beside;
Others you scorn'd, and always thought unfit
At any time with you on Earth to sit:
Your Hearts were proud, and Looks and Speech you know
And Carriage unto all was also so.

Lodg them in Hell, their Pride must cost them dear,
See what they will be proud of when they're there.

Envious.

Let envious Persons now be brought to th' Bar,
Whose Malice did exceed all others far;
There hardly could be any Rich or Great,
But these would quickly envy their Estate;
They soon repine, if they but see or hear
Others commended whilst themselves are there;
If Neighbours but excell'd in any thing,
They'd either blast his Name, or clip his Wing:
These were the by-paths envious Souls have trod,
Their Eye was Evil because mine was Good.
Then take them Devil, Companions to be,
They are not fit for Heaven, but for thee.

Wrathful.

Bring forth those wrathful Persons, that black Crew,
Whose Tongues contentious, wounded not a few;
Their fiery Spirits have been just like Swords,
And Gall was always mingled with their Words;
Wounded they have, and lash'd reproachfully,
With Scorpion-Tongues in Passion, Standers-by;
E'ne take them Devil, they're too hot to be
In any Place but Hell, take them to thee.

Moralists.

Let Moralists come forth, who loudly boast
Of their uprighter Dealings than the most;

We were (say they) in Carriage always civil,
And in appearance, we forsook the Devil.
First-Table Duties we have kept and shall,
Exactly strict and just have been to all.
Well, all is nothing still, here lies the bar,
To th' Power of Godliness you Strangers are.
Take them then Devils, I will hear no more,
Better than they are gone to Hell before.

Hypocrites.

Come forth ye Hypocrites, who made a shew
Of being holy, but were never so;
Have born the outward Name of true Professors,
Yet in your private Haunts were great Transgressors:
A Name to live you had, but that was all,
Your Ends and Aims were Hypocritical;
You us'd Religion only to disguise,
And paint but over your Deformities:
You follow'd Christ for Loaves, which when you got,
Thô Christ did lead you still, you followed not;
You're painted Sepulchres, and just no more,
Splendid without, but rotten at the Core:
Such blazing Comets, wandring Stars, thô high,
Were but to shine a while, and then to die.
Receive them Devils, and the Charge I give,
Let them in dismal Darkness ever live.

Apostates, Backsliders.

Backsliders and Apostates all draw near,
Attend the dismal Sentence you must hear;

You

You once were seeming Saints, but now alas!
Amongst the openly Prophane you pass;
You seem'd to love my Ways and People too,
And once run very much, who hinder'd you?
Was Heaven to you so ample a feast, that
You must forsake it for you knew not what?
Was my Reward so mean, you wish away,
And would no longer in my Service stay?
And can the Devil give you better Pay?
What! faces Heavenwards, and then retreat?
This makes your lesser Wickedness compleat;
For when you'd tri'd both ways, a worse and better,
You vainly chose the First, and left the Lattor.
Then take them Devils, who would now be wise,
And let them know what 'twas t' apostatize.

Impenitent, Unbelievers.

Come forth Impenitents, and hear your Fate,
Let Unbelievers now lament too late,
That they would not prevailed be withal
To come to Christ, when he did sweetly call;
Come, Sinner, come away, here's me and mine,
Upon Acceptance shall be ever thine;
You have not th' Gospel credited, tho' true,
And in your Mother-Tongue reveal'd to you;
You have not yielded to me your Allegiance,
Nor liv'd by Faith, nor paid me true Obedience;
Nor clos'd with Christ, tho you did plainly see
'Twas by him only you could saved be.

Repent you would not, but your Sins did cherish,
Tho it was often said, Repent or perish.
Take them then Devils, let them rue their Birth,
Who would not turn from Sin whilst here on Earth.

Sinners farewel.

Alas, alas! what will of us become?
Now Go ye Curſed, is our final Doom:
Both Soul and Body well may ſtand aſtoniſhed,
Curſing the Day in which they were united:
Devils muſt needs, with Fury being driven,
Seize us for Hell, being ſentenc'd out of Heaven;
And with their Inſultation us vex,
As tho our Torments would their own aſſwage:
In Flames muſt fry, which never ceaſe to burn,
From whence we never may, nor can return.

Meditations upon the Sacrament in Verſe, made the 28th of Jan. 85. by G. D.

ALL wanton, wandring, worldly Thoughts be gone!
It's Chriſt alone I'm now to think upon;
Stand off the World, and worldly Buſineſs all,
I have no leiſure to attend your Call;
My Friends, I leave you; things below, adieu!
I muſt my bleeding Saviour go and view;

My

My Soul's for mounting up, that I may see
My blessed Lord, who bled and dy'd for me,
And may not stay, since Heaven gives the Call,
But hasten to him, dearer than you all.
Come then my Soul, art got alone, make haste,
Heaven's Banquet is prepared, go and taste;
Look yonder, see! how others flock and run,
And canst thou linger thus? my Soul, be gone;
Touch but this Vail, climb up that Mount, then stay,
Thou art arriv'd at bloody Golgotha;
Pause here a while, and pausing thou shalt see,
Thy Saviour bleeding, dying, dead for thee:
Admire rich Grace, my Soul! O strange Decree,
That Christ must be the Prisoner, and not me.
It might have been my ease, that I must sup,
Nay drink the Dregs of this most bitter Cup.
But look, he yonder goes, that now must die,
My blessed Saviour suffers, and not I.
Nay, look again, my Soul, approach more near,
And see a Train of Virgins follow there;
Look, there he passes by, O bloody Jews!
That durst the Lord's Anointed thus abuse!
See how they Laugh and Scoff, and do at length
Force him to bear his Cross above his Strength;
Pressing his wearied Limbs, they wag the Head,
Make him their Sport, and thus away he's led.
Methinks my Heart does boil with Rage to see
The Folly of these Monsters Cruelty.

How could the blessed Lord, to send, forbear
Legions of Angels for his rescue here?
Why caus'd he not some Fire from Heaven then,
To fall upon these cursed wicked Men?
Why did he not destroy this wicked Race,
And pity more his Son's distressed Case?
But stay, my foolish Heart, thou dost not know,
What Spirit thou art of, it must be so;
A Debt was due to Heav'n, and must be paid,
God calls it in, and Payment must be made;
Sinners can ne're be safe, nor get to Heaven,
Till Satisfaction be compleatly given:
This Christ well knew, yet never grudg'd at th' Cost,
To purchase back what Bankript Sinners lost;
He left his Father's Bosom, tho he knew
The sad and doleful things that would ensue:
He knew he was to suffer, bleed and die,
Or Sinners must be lost eternally;
Yet having undertaken, he'll perform,
For this he hither came, for this end born;
He therefore shrinks not, nor does once dispute,
He dies for th' sake of Sinners, and is mute.
O sad Arraignment! when the Judge must stand
At th' Bar of Prisoners holding up his Hand!
Methinks I see, and doleful Sight it is,
Judas betraying Jesus with a Kiss!
I hear them mock and jear the glorious King;
Instead of Scepter, they a Reed him bring;

They

They spit on's Face, and's blessed Head adorn,
With nothing but a pricking Crown of Thorns.
The Souldiers may their Heads, and on him rail'd,
And forc'd him bear the Cross to which he's nail'd;
They pierc'd his Sides with Spears, and at him wink,
And gave him Vinegar and Gall to drink.
I see the Virgins following with their Cries,
With Countenances sad, and bleared Eyes;
I see my Lord look toward them, and says,
Weep not for me, but for your selves, I pray;
I hear them quickly making this Reply,
How can we chuse but weep, when thou must die?
Our Hearts are full, and must have some Relief,
They either vent must have, or melt with Grief.
O wicked Tyrants, cursed bloody Jews!
Knew you but who it is that you thus use,
You would weep too, and could no longer grudge
To shed some Tears for him who now you judge.

Meditations in Verse upon *John 6. 36.*

All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

GOod News! indeed sweet Christ I hear,
That all the Father has given
Unto my Blessed Lord shall come,
And never miss of Heaven.

Then

Then come O Soul, and coming, know,
Thou hast no cause to doubt;
For he that cannot lie, hath said
He will not cast thee out.

Object. 1.

Ah, says the Soul, I'm clog'd with Sin,
Can such an one as I,
Take any saving step to Christ?
No, surely, I must die.
By Adam's *Fall I lost my Strength,*
Ability and Power;
And how can I move after Christ,
Who'm sinning every Hour?

Answer.

Well, yet take Courage, thou mayst come;
The Master calls, Arise,
They that but come, he never will
Cast off in any wise.

Object. 2.

Tell me, says Soul, but how I may
Know when I come aright?
Resolve me this, and then (through Grace)
I'le come with all my Might.

Answer.

Well, Sinner, see thy self then lost,
And wretchedly undone,
Till Heart and Mind be both inslin'd
To rest on Christ alone.

Does

Does now thy Heart work after Christ?
Is Sin thy burthen, Soul?
Then come away, for now thou mayst
Upon thy Saviour roul.

Object. 3.

Ah, says the Sinner, though I find
A willingness to come
To Jesus Christ, as being lost,
Yet all my Work's not done.
My End I fear cannot be good,
Self in this choice I cherish,
I take a Christ to give me Life,
As knowing else I perish.

Answer.

Well, Sinner, yet though this be all
Thy present End and Aim,
In taking Christ, thou welcome art,
For he has said the same.
The Argument that Christ does use,
Encouragement to give,
To Sinners to come in to him,
Is that they turn and live.
Yea, he upbraids the Jews, though they
Were now with him at Strife;
Ye will not come to me, says he,
That I may give you Life.
Come then for Life, though that be all
At present in thine Eye;
Thou dost believe that Christ can save,
And therefore to him fly.

Object.

Object. 4.

Ah! but I find, says one poor Soul,
My Pace to Christ so slow,
That I can hardly sometimes tell
Whether I come or no.

Answer.

Well, we'll admit that this (poor Soul)
Be verily thy Case;
Yet canst thou say, Lord draw me on,
And I shall mend my Pace?
Thy Frame in Duties thou find'st sad,
Thy Pulse beats very slow;
Yet if but beating after Christ,
Take Courage, Soul, and go.
Come on to Christ, bewail thy Sloth,
If he but see thee weeping
For those faint Steps thou tak'st to him,
He'll welcome thee, though creeping.

Object. 5.

Ah! says another coming Soul,
Here's this does sorely vex,
I come so late, to Mercy's Gate,
I fear the Door is shut.

Answer.

Well, coming Sinner, come away,
Though thou but come at last,
To Christ thou'rt welcome, if thou dost
Come now more quick and fast.

He that came in at th' eleventh Hour,
(Though idle all the Day)
Being sent to work with other Men,
At Night had equal pay. [Mat. 20.]
The Thief that hung upon the Cross,
Did late for Mercy cry;
Shew Mercy, Lord, to me a Wretch,
And that before I die.
Welcome, says Christ, I've heard thy Prayer,
And happy thou shalt be;
I'm going up to Paradise,
And thou shalt be with me.
He stood it out to th' very last,
Yet Mercy did obtain;
O then, delaying Souls, to Christ
You cannot come in vain.

Object. 6.

Well, says another, I am fall'n,
Since I began to come
To Jesus Christ, and therefore fear
For such there is no room.

Answer.

Why truly Falls, poor Soul, are sad,
They wound the Conscience sore,
And cause the Enemies of God
Reproachfully to roar.
Yet know, O Soul, thou arguest wrong
For want of Scripture-Light,
Thus to conclude, because of Falls
Thy coming was not right.

If

If David and King Solomon,
And Peter that bright Star,
Had argued thus against themselves,
They'd mist the Matter far.
Thou'rt coming unto God, poor Soul,
And may expect it well,
The Devil will do what he can,
To trip thee down to Hell:
The World, the Flesh, the Devil, all
Will now against thee roar;
Then wonder not at single Falls,
But that thou gets no more.
The Child i'th Gospel you shall find
To Christ no sooner coming,
But th' Devil threw him down and tore, [Luke 9 42.
For to prevent his running.
The Lord upholdeth his that fall,
So much he does them prize;
That though by sinful slips they fall,
Through Grace he'll make them rise.
Well, falling Sinner, haste to Christ,
Thou never needs to doubt,
But he that helps thee up when down,
Will never cast thee out.

Object. 7.

But I am dead, the Sinner says,
What Comfort can you give?

Answer.

The Dead shall hear my Voice, says God,
And they that hear shall live.

Object. 8.

But I'm a Captive bound in Chains,
And fettered by Sin.

Answer.

Yet this Word, [Shall come unto Christ]
Will quickly fetch thee in.

Object. 9.

I'm blind and cannot see my way,
Through th' Darkness of my Mind;
And how can such come unto Christ?
The way he cannot find.

Answer.

Thy Blindness, Soul, cannot obstruct,
If thou thy Blindness see;
I'le lead, says God, in Paths untrod,
To bring such Souls to me.
I will make Darkness Light to them,
And crooked Things most streight;
And this benighted Souls shall find,
If they upon me wait. [Isa. 42. 16.

Object. 10.

Ah, but my Case is still far worse,
I have not sinn'd alone;
But others by Example I
The way to Sin have shown.

They

They that turn many Souls, I find,
To Righteousness shall shine
As Stars above for ever more,
But this Case is not mine.

Answer.

Well, here's yet Comfort, in those Days
Says he that cannot lie,
Iniquity shall sought for be,
But none shall it espy. [Jer. 32.36.

Object.

Well, but methinks I hear a Soul
Bemoaning thus and cry,
It's Faith I want, and cannot come,
But here must stay and die.

Answer.

I grant, O Soul, 'tis Faith alone,
That great uniting Grace,
By which thou must lay hold of Christ,
The want of it's thy Case.
Well, Faith's the Gift of God thou know'st,
Who biddeth thee believe;
And true Repentance he must give,
Or thou canst never live.
Well, coming Sinner, come away,
Be always of this Mind;
Thou must both knock, and call, and seek,
If Mercy thou wouldst find.
Lord, Mercy, Lord, O poor Soul cry,
Thy Mercy, Lord, I crave,

Or here I die in Misery,
It's Mercy I must have.
I do believe, help Unbelief,
My hold of Christ I'le keep;
If run I cannot after thee,
Lord after thee I'le creep.
Then Welcome Sinner unto Christ,
Though coming for a Dole;
This Faith, though weak, yet saving is,
Thy Faith hath made thee whole.
Backsliding Sinner, come to Christ,
Do but for this Sin mourn,
And thou'lt be welcome unto him,
Who bids repent and turn.
Relapsing Sinner, come away,
And thou shalt quickly see
Thy frequent Fall's no let at all
To Christ's accepting thee.
Delaying Sinner, hasten now
Before the Door be shut;
He that says, Come, will make thee room:
Then, Sinner, arise up.
The hung'ring Soul may come to Christ,
And they that weary be;
The Poor that has no Price to pay,
May have him very free.
Debauched Sinner, hasten in,
Cast off thy Sins, and then
He will be thine, as well as mine,
Who di'd for th' worst of Men. *Drunk-*

Drunkards and Swearers, ſtay not out,
If you'l but come in now;
Such have been waſh'd, and cleanſed too,
And coming, ſo mayſt thou.

Soul.

O I am fully now convinc'd,
If happy I would be,
I muſt away to Jeſus Chriſt,
My Loit'ring ruines me.

Object.

But when I come, the Devil calls,
Whither away ſo faſt?
Thou canſt no Entertainment have
With Chriſt, thy Time is paſt.
Thou art not one of thoſe, alas,
For whom he ſhed his Blood;
Nor art thou an elected one,
Stay here, it is as good.

Soul.

Nay, but I'le try and haſten in;
O that I'd gone before!
And if I cannot entrance have,
I'le wait at Heaven's Door.
But yet, methinks thy fierce Aſſaults
Encouragement do give;
If I but go, I'ſt be receiv'd,
And if I turn, I'ſt live.

The dying Soul's last Farewel to All.

FArewel the World I once did love;
I now have learn'd to live above:
Farewel my Friends, and welcom Grave,
I better Friends in Heaven have:
Farewel dear Wife, I cannot stay,
Christ bids me come, I must away:
Farewel my Body made of Dust,
I must to him in whom I trust:
Farewel those Sins I left before,
I'm going where i'll sin no more:
And farewel Troubles at Decease,
In Heaven will be perfect Peace:
Farewel my earthly House and Lands,
A House i'll have not made with Hands:
Farewel all Sorrows, doleful Cries,
In Heaven are no weeping Eyes.
Nay farewel all my worldly Stuff,
A single Christ makes rich enough;
To let all go is surely best,
To enter on Eternal Rest:
Yet do not say that I am dead,
I'm but undrest and gone to Bed;
I'm gone you see, yet do not cry,
Meet me in Heaven when you die.

The

The Welcom to Heaven.

God.

WElcom my Child to endless Bliss,
Heav'n joys to see thee here,
Fear not, this is thy Father's House,
Taste freely Heaven's Chear.
When thou thy Saviour did'st accept,
This Jointure he thee made,
It's Heaven he purchas'd for thee,
Accept, be not afraid.
But why asham'd? poor Soul come in;
Now thou'rt arriv'd above,
Thy Soul is cleans'd, thy Sins forgot,
Think naw of nought but Love.
Spread out the Cloth of richest Gold,
His Foot-cloth it shall be,
If he be dress't, then bring him forth,
He'll keep me Company.
Come all that here attend my Throne,
Put on him best Attire,
Set on the Crown that will out shine
The cleerest Flames of Fire.
Well, bid him welcom to the Court,
He's one of Royal Birth,
I must be-friend him naw he's here,
He was my Friend on Earth.

He

He left the World, whilst in the World,
Did show whilst he had Breath,
He loved me above the World,
Was faithful unto Death.

Soul.

A Bride, a Child, a Wife, a Friend,
Ragg'd, yet adorn'd so soon,
My Dunghil's changed for a Throne,
My Midnight's turn'd to Noon.
Upon a Death-bed I did lie,
And there did toss and turn,
My Friends about me weeping stood,
But here shall never mourn.

A Hymn on *Isaiah* 8. 17. *And I will wait upon the Lord, that hideth his Face from the House of* Jacob, *and I will look for him.*

MY God's withdrawn, and hides his Face,
I cannot choose but mourn,
Yet still I'll wait upon the Lord,
And look for his return.

Doctrine in Verse.

Sometimes the Lord not only hides
His Face from single Saints,
But other whiles on this account
Whole Churches make Complaints.

And

And when it's thus, bewilder'd Souls
Know'ng ſcarce what courſe to take;
But ſtill they'l pray, and cry, and call,
And after God will make.
I'll ſeek the Lord, ſays ſuch a Soul,
And ſtill upon him wait,
Who hides his Face from Jacob's *Houſe,*
He'll come, though's Coming's late.

A Meditation upon *Matth.* 11. 28, 29, 30.

COme Sinner, come! thy Saviour calls,
If penitent thou be,
And truly weary of thy Sins,
Thou 'rt welcom, Soul, to me.
Take up my Yoke, for it is light,
Account it always beſt
To learn of one, in whom alone
Thou canſt have ſolid Reſt.
My Burthen's eaſy you will find,
When you have learn'd of me
To have a meek and lowly Mind,
Try Sinner, taſte and ſee.

A Poetical Remembrance of the Reverend Mr. *John Oaks*, who died suddenly, being taken with an Apoplectick Fit in his Pulpit; Lord's Day, *Decemb.* 23, 1688. with some Hints of Advice to surviving Relations; composed and made by a true Lover of him and his, *G. D.*

HEark, hearke! what means the mournful Looks and Cries,
The pensive bleeding Hearts and blubber'd Eyes;
The Throbs, the Throws, the Sighs which do appear,
With sad Complainings almost ev'ry where?
Why so much Drooping in a Halcion-Day,
When with loud Acclamations we should pay
Rather a Tribute to our Prince and Peers,
Who seasonably have rescu'd us from Fears?
Why so much Sorrow now? If needs must be,
Occasion'd by some Depths of Misery;
I sigh to tell you, yet am hereto forc'd,
My Heart's so full, it must have vent or burst:
Great Oaks *the famous Preacher's lately dead,*
Had hardly time t' undress to go to Bed;
And he must senseless be, who now forbears
To speak with Sorrow, or to write in Tears;

The

The Heart's as hard as Flint, that cannot weep
When such a one as Oaks is fall'n asleep.
Sabbaths were bare unto him a Delight,
And on that blessed Day he took his Flight
From Earth to Heaven, where he ever sings
High Hallelujahs to the King of Kings.
Thô call'd from Sabbaths here, he'll not debate,
That one Eternal he may celebrate;
Thô Warning's short, to go he'll not dispute,
A Summons from a Father makes him mute.
The Stroke's surprizing, yet to such as be,
So well prepar'd, it could not sudden be.
O dreadful Stroke! who can compute the Loss,
That does not first consider what he was?
One of a thousand, Work-man truly great,
Christian and Pastor ev'ry way compleat;
A friendly Friend to all, but yet most kind
To pious Souls, yea those of diff'rent Mind
To him in less'er things, he could it bear,
When good i' th' main, and honestly sincere;
This gracious Temper in him God had wrought,
To love his Image where-so-e're he saw't.
His Stile thô plain, yet lofty Matter, such
That none but heard him thought he preach'd too much:
Startling he was to Sinners, but to Saints
A Helper always under sad Complaints.
For Temper gen'rous, of a gallant Mind,
Affable, courteous, constant, truly kind;

Here's

Here's Loss on all hands, with a dreadful But,
There's few are left behind can make it up.
His People's Pastorless, and Children they
Are mourning for a Father ta'ne away,
And for the now sad Widow, she alone
Can fully paint to th' Life, her Sorrow's known.
If Pray'rs and Tears could have prevail'd, I know
He had not mounted up, but staid below;
If Means and Medicines that were on him try'd
Would have preserv'd his Life, he had not dy'd;
Physicians were not wanting, yet he's gone
At th' Pleasure of the great Physician.
When God says nay, Physick shall give no aid,
As Saints have done their Work, they must be paid.
Well, happy Soul, thou now the Gulf hast shot,
And art where we would fain be, but are not;
Thou 'rt got to Heaven, and art now above
The reach of any Mortal's tendrest Love;
Above the Malice and the Rage of those,
Who for thy Goodness-sake were here thy Foes;
Out of the reach of Tears, and Pray'rs, and Cry,
In better Place, with better Company.
Yet for the sake of those who do survive,
Take following Counsels from his Friend alive.

Counsel. 1.

Remember who has snatch'd your Earthly Treasure,
'Tis God who may do this, and more at's pleasure;
'Tis He who has undoubted right to seize
And take your Comforts, when, and how he please:

He

He who first lent, does now but take the same;
Learn you to bless and praise his Holy Name.
God now has done his Will, had for him sent,
Do you your Duty, learn to be content.
This silenc'd Aaron that he nothing spoke,
Though two of's Sons were taken at a stroke.
'Twas this made Eli *chearfully submit*
To that Affliction which the Lord thought fit
To bring on's House; to say without repine,
Let th' Lord do what he please with me, and mine.

Counſ. 2.

Nay further, think your Sorrow to restrain,
Your present Loss turns to his lasting Gain.
It's time to go when God the Summons sends,
To call from Friends below to better Friends.
His Company to us was pleasant here,
But he is now with those to him more dear.
Solacing in the midst of Joy and Pleasure,
Possessing, satisfying, lasting Treasure.
The Glory's now enjoy'd by that Dear Saint,
Which we poor Hearts but long for, breath and pant;
And know we'st never truly happy be,
Till from the Clogs of Sin we are set free,
And happy made in that Eternity.

Counſ. 3.

Well, then prepare you for to follow those,
Who whilst on Earth the way to Heaven chose;
Live we their Lives, and then both you and I
Shall die their Deaths whenever call'd to die:

Our

Our Friends with Christ would not return again to us
May we and ours thus in Heaven meet.

Counsel.

Sit loose to th' World, and all things you have got,
Use them whilst here as if you us'd them not.
For if we Creature-Comforts love too much,
We'll over-sorrow when we part with such:
And such we must part with, or they with us,
Our late and sad Experience teaches thus.
Our Friend is gone, judge well of what God's done,
And in your Heav'nly Race more swiftly run.
When Stately OAKES *shall fall, such Shrubs as I*
Had need begin to live, and learn to die.
When such Fruit-bearing Plants are ta'n away,
Shall I a Cumber-ground expect to stay?
But stay, I run too fast, let all Men know
He joys Above, while we lament Below.
Farewel, Dear Saint, Farewel, Tho after haste,
That Heaven's Dainties with thee I may taste.

An Hymn upon Mr. Slater's Subject, from these Words, *Eph.* 2. 5. *By Grace ye are saved*, &c.

IT's Grace that saves, and Grace alone,
The Soul that comes to see
Himself as lost, and ruin'd quite,
And ripe for Misery.

From

From first to last the Sinner must
Acknowledg every Pace
And Step he takes in Heaven's ways,
To be an Act of Grace.
Grace does begin and carry on
This Glorious Work alone;
Lays the Foundation, builds thereon,
And adds the Corner-Stone.
The Means of Grace, are all of Grace,
The Word that's preach'd and read,
The Prayers put up, and Sacraments,
And other Childrens Bread.
Do we repent, and then relent
The Evils we have done,
And fall to pray, from Day to Day,
That Mercy may be shown.
Renounce all this we must, as Rags,
A Saviour to embrace;
For 'tis not Man that wills or runs,
But God that sheweth Grace.
Election that's of special Grace,
Hereby God separates;
And whom he early did fore-know,
Those be predestinates.
Chosen they were in Christ, before
Foundations we could see,
According to God's Pleasure just,
That Holy they might be.

'Twas not for any Worth in Man,
Nor Faith fore-seen i'th Case;
Not for good Works that should be done;
What can it be but Grace?
And those God chose, he also calls
Both by his Word and Spirit;
That they to Glory may be brought,
And that through Grace, not Merit.
By Deeds o'th Law, there's no Flesh can
Be justify'd at last,
For Persons that are try'd thereby,
Are surely to be cast.
That shews indeed the Spots and Stains
Upon the Sinner's Face,
Who never can be justify'd
But by an Act of Grace.
Another saving Step the Soul
Obliged is to take,
If ever he would happily
Of Heaven's Joys partake.
Is Holiness in Heart and Life,
A Sanctify'd Estate;
And this my Soul's the Gift of God,
Who long does woe and wait.
Mourn now, my Soul, break off from Sin,
No longer do it cherish;
For they that will not here repent,
They must hereafter perish.

Pray hard to God for saving Faith,
By Nature thou hast none;
Renounce whatever thou hast done,
Rely on Christ alone.
Knowledg it is another Grace,
The Sinner that would live
Must be in pain, till he obtain
From him can only give.
For lack of it how many die,
And headlong post to Hell;
Study the Scriptures then betimes,
And so thou may'st do well.
Lord, sanctify my sinful Soul,
That Holy I may be;
Without it here in Heart and Life,
Thy Face I shall not see.
And teach me then with single Heart,
Thy Precepts to obey;
Suffer not those inticing me,
To lead my Soul astray.
And now the highest Round of all
This Jacob's Ladder brings,
Is Glorification, and advance
To God the King of Kings.
Christ's laying down his Life for Man,
And God's accepting it;
His saving my doom'd to die,
Who now in Heaven sit.

What can this be but special Grace?
Renounce we then all Merit,
And give we Praise to God always,
To Father, Son, and Spirit.

The Alphabet in Verse, by G. D. for Copies. *August* 29, 1687.

A. *AFflictive Crosses may be well endur'd*
By pious Souls who have a Christ secur'd.
B. *Boast not of time hereafter, don't delay*
To get prepared for a dying Day.
C. *Content's the Sweet of all, where's greatest Store,*
If that be had with little, what needs more?
D. *Delight in good, shun Vice, redeem your time,*
Serve God whilst you are young and in your prime.
E. *Espouse the Cause of Christ, and stand your ground,*
Beware you be not an Apostate found.
F. *Faint Wishes Heavenward, can never shew*
A Love to Christ, O Soul, that's fixt and true.
G. *Give all that ask you something if you can,*
But double Kindness to a poor good Man.
H. *High Breeding, sweet Deportment, lovely Face*
Will ne're avail your Soul that's void of Grace.
I. *Intemperance in what we drink or eat,*
Will prove the sowrest Sauce to sweetest Meat.
K. *Kind Carriage wins in all, hereby you may*
Reclaim a wandring Sinner gone astray.

Let

L. *Let Worldlings take the World, do you with* Paul,
Account a Single Christ as more than all.
M. *Modest Behaviour with a Temper kind,*
Does really express a gallant Mind.
N. *Nothing we here possess will lasting prove,*
The only solid Joys are those above.
O. *Observe and learn what's good in all you see,*
But let the real Saint your Pattern be.
P. *Pleasures that sinful are, not long do last;*
The Sting remains when all the Pleasure's past.
Q. *Quit now your selves, like Christians stand your ground,*
The Faithful unto Death are only crown'd.
R. *Repining under Crosses we endure,*
Will never lighten those, but more procure.
S. *Such who with* Esau *do their Birth-rights sell,*
Will too late see the Folly on't in Hell.
T. *Time swiftly steals away, and being gone,*
Can never be recall'd by any one.
U. *Unruly Passions when they have their swing,*
Instead of giving Ease, more Sorrow bring.
W. *Whatever haps, be Patient, and you'l see*
It is (tho bad in't self) yet good for thee.
X. Xerxes, *with Sorrow, views his mighty Host,*
As knowing they would soon be dead and lost.
Y. *Young ones serve God whilst young, you'l make*
Your Death-Bed very easy when you die.
Z. *Zeal in a good Cause this must needs befriend,*
But lukewarm Tempers have a doleful end.

A Hymn by G. D. on *John* 14. 27. the Text Mr. *Perrins* preach'd on, *August* 87.

Peace I leave with you, my Peace I give unto you; not as the World giveth, give I unto you: Let not your Heart be troubled, neither let it be afraid.

I'Ve love to you, Disciples dear,
Whom I'm about to leave,
A Legacy of Peace I give,
My Peace I you bequeath.
Not as the World gives, give I you,
It's inward Peace, I say,
The which the World can neither give,
Nor ever take away.
Let not your Heart be troubled then,
My Peace shall be your aid,
Set this against your Troubles here,
You need not be afraid.

An

An Hymn upon Mr. S's Text, Doctrine and Reasons, Coloss. 3. 1. *If ye be risen with Christ*, &c. Octob. 19, 1689.

LET Earthly Men seek Earthly things,
And glut themselves like Swine
Upon the empty Husks below
Of Riches, Corn and Wine.
But Lord for me, being taught of thee,
It's better; I must have
The Things Above, I chiefly love,
And those, O Lord, I crave.
Such Treasures they will lasting prove,
Can only satisfy:
When Earthly Things soon take their Wings,
Will wither, fade and die.
These may be had, and kept when got,
Which Worldlings cannot say;
For what they heap together here,
May soon be snatch'd away.
We have thy leave, nay thy Command,
To fix our Heart and Love,
Not upon Trifles here Below,
But upon Things Above.
Those are the best, worth seeking for,
Deserve our greatest pains,
Will here procure the sweetest Peace,
Hereafter lasting Gains.

Seeking aright, we shall not miss
Of finding, but obtain;
And having found, we need not fear
Our losing them again.
Lord (being risen then with Christ)
Help us to seek and love,
With all our Hearts, our Soul, and Strength,
The Things which are Above.

Another upon the same Text, and two more Verses adjoining: And 1 Cor. 15. 20, 21, 22.

CHRIST now is risen from the Dead,
His Bands could him not keep,
And is to be acknowledged
First-Fruits of them that sleep.
For as by one Man, Death did reign,
In Adam *all did die;*
By Christ the Resurrection came,
And Immortality.
If risen then with Christ you be,
Seek ye the Things Above;
And do not (though entic'd thereto)
The Worldlings Portion love.
For ye are dead to Worldliness,
With Christ your Saviour dear,
Your Life is hid, and you shall shine,
When once he doth appear.

An

An Hymn upon Mr. S's Text, Isa. 55. 7. *Let the Wicked forsake his way,* &c.

O *Let the Wicked leave his Lusts,*
The way that Sinners take;
And let the Man unrighteous,
Unrighteous Thoughts forsake.
Let him return unto the Lord,
And he will Mercy shew,
To God who will abundantly
His pard'ning Grace renew.

Meditations upon Mr. S's Text, *Joh. 2. 6. He that saith he abideth in him,* &c.

HE *that on Scripture-ground can say*
In Christ he doth abide,
He also ought himself to walk,
As did this Blessed Guide.
For Scriptures they were given forth,
That so us they might be,
A Rule whereby, our State to try,
And our Condition see.
Then true Religion's its Power,
That Man has surely miss,
Who thinks in his Profession
It only does consist.

That

That crying out, Lord, Lord, at last,
Will save his Soul from Hell
Without the doing of God's Will,
And labouring to do well.
Then 'tis not painted Guile will do,
Nor Shows that do appear;
But Truth in Heart, and inward part,
Will render one sincere.
The true Believer then is safe,
And may on Scripture-ground,
Most certainly on Christ rely,
In Christ he being found.
Behold the Man in Christ therefore,
New Creature he is made;
All Things in such an one is new,
And old Things are decay'd.
Let Times be ne'r so black and dark,
Let Things go as they will,
The Man in Christ is truly safe,
And may take Comfort still.

Meditations on the 6th Doctrine, about Justification.

'TIS Faith in Christ that justifies
The Sinner in God's sight;
Labour to shew, and let Men know,
By Works our Faith is right.

Lord

Lord grant we may, who speak and say
We know the Lord most High,
Endeavour by Religious Lives,
Our Words to justify.

Doct. 7. Of Conformity to the Example of Christ.

ALL those who this Profession make,
Obliged are hereby,
To walk as Christ did whilst on Earth,
In all Sobriety.
To follow his Example just,
And to his Life conform,
Since we Profession make, we must
The Gospel thus adorn.
He is our Lord, Redeemer, and
We do profess that we,
By what he's done, are now redeem'd
From all Iniquity.
His Name we own to call upon,
Are therefore strictly bound,
To honour, not reproach the same,
His Glory forth to sound.
Do we of Nature most divine,
Pretend for to partake,
Let us in all our Actions shine,
And him our Pattern make.

Do

Do we to's Doctrine credit give,
Labour we to adorn
The Gospel then in every thing
By suitable return?
Have we his Spirit? then we're led
With glorious Success,
To live, and act, and walk in ways
Of Truth and Holiness.
True Faith in Christ, where ere it's found,
will purge and purify,
It mends the Heart, and every part,
The Life's reform'd hereby.
A Love to Christ we all profess,
O let this Love constrain
Us for to live to him that dy'd,
And now is rose again.
Christ while on Earth was undefil'd,
Most Sinless was his State,
No stain or spot did ever soil
This Lamb Immaculate.
He by his Blessed Life (while here)
Did an Example give,
How we should carry, walk, and speak,
And Holy Lives should live.
In all his ways he was sincere,
Nothing could ever foil
That perfect Innocence of his,
So free from Craft and Guile.

Medi-

Meditations upon Mr. G's Text, 1 Joh. 4. 7.

And every one that loveth is born of God, &c.

THe gracious Soul that's born of God,
And has a saving sight
Of what is Evil, and what's Good,
And knoweth God aright;
He loveth God and Godliness,
And every Saint, that be
Believes God's Image stampt upon
In Truth and Verity.
Lord grant me Teaching from Above,
Illuminate me so,
That thou a God in Covenant
I savingly may know:
That Light of Nature all Men have,
It never can afford
The full Idea of that God,
Who is the Living Lord.
Nor can the best of Creatures show
(Though wonderfully wrought)
The Splendour of the God Above,
Too vainly this way sought.
No, 'tis the Soul that's born again,
And's by the Spirit taught,
Can only fear and serve the Lord,
And know him as he ought.

Such

Such they'l sincerely seek to God,
They call, and knock, and cry;
Will learn to pray, from Day to Day,
With Importunity.
Be thou the Portion of my Soul,
I then can be content
With smallest share of Worldly Fare,
And meanest Settlement.
Give me a Christ, or I'm undone,
Hear Lord my Suit and Cry;
Let me be thine, and Christ be mine,
Without him I must die.
Bless to my Soul the means of Grace,
Thy Institutions all;
Incline mine Ear, O Lord to hear,
And to obey thy Call.

Meditations upon *Isa.* 50.10. *Who is there among you that feareth the Lord?* &c.

HE that does truly fear the Lord,
And's Servant doth obey,
Who walk's i'th dark, and sees no Light,
May yet upon him stay.
He may with greatest Confidence,
A Succour from him claim,
Who is the Lord Jehovah *Great,*
By trusting in his Name.

Medi-

Meditations upon *Luk.* 10. 31. *By chance there came down a certain Priest that way*, &c.

ALL Mankind since the Fall are bent
To travel out o'th way
That leads to Bliss, and Happiness;
And sinfully to stray.
Both Priest and Levite here agree,
When as a wounded Man
They did espy, to pass him by
Without Compassion.
Legal and Moral Righteousness
Can never give Relief,
But dreadful Comforters do prove
To Souls oppress with Grief:
And as for formal Holiness,
Or bare Profession made,
It never can relieve a Man
With Comfort, when dismay'd.
'Tis none of these that can appease
The burthen'd Sinner fainting;
It's Christ alone, that such an vile
Is longing for and panting.
Turn then aside, my Blessed Lord,
A wounded Sinner see;
For I am sure, I need a Cure,
Have Mercy Lord on me.

Other

Other Physicians all, I find,
But vain as to my Case,
I must depend unto the end,
O Lord, upon thy Grace:
O thou the good Samaritan,
Compassionate and kind,
Pour in thine Oil upon my Soul,
Then healing I shall find.

Meditations on 1 Joh. 2. 29. *If ye know that he is righteous,* &c.

KNowing that Christ is righteous,
Must necessar'ly show,
That he must needs be born of God,
That Righteousness doth do.
A Legal Righteousness none can
Discharge since Adam's *Fall;*
But here's our Comfort, God accepts
What's Evangelical.

Meditations upon Mr. *F*'s Text, *Phil.* 1. 27. *Only let your Conversation be as becometh the Gospel of Christ.*

GOD grant our Conversations here,
May ever more be such,
As may the Gospel of our Lord
Adorn and Credit much.

It

It presses Holiness in Life,
And teaches to deny
Ungodliness and Worldly Lusts,
And living soberly.
The Gospel pure, and its Rules,
Do reach the inward part,
And notice take of all Mistakes
Both in the Life and Heart:
'Tis Holy, Righteous, Just and Good,
Directs us to abstain
From all appearances of Ill,
From Carriage light and vain:
To cleanse our selves from Filthiness,
Both of the Flesh and Spirit,
T'avoid indecent Wantonness,
And Gospel-Rules to credit.
All sinful Gestures it forbids,
And Carriage vain and light,
The Glances of a Lustful Eye,
And Works that shun the Light.
Thy Word, O Lord's a Word of Truth,
Forbids Deceit and Guile;
Teaches to fly Hypocrisy,
And ev'ry Motion vile.

An Hymn upon Mr. C's Text, *Eccles.* 12. 1. *Remember now thy Creator*, &c.

REmember thy Creator now,
Whilſt youthful Days do laſt,
Now know, love, fear, and ſerve thy God,
For Age is haſtning faſt.
The Evil Days are drawing on,
Then now lay up thy Treaſure,
For being come, thou'lt find and ſay,
In theſe I have no Pleaſure.

An Hymn upon *Rev.* 2. 10. *Fear none of thoſe things*, &c.

FFar not the Troubles (Jeſus ſaith
Unto his Church below)
That thou may'ſt here be call'd to bear,
And forc'd to undergo.
The Devil by his Inſtruments,
To Priſon ſome ſhall hale;
Yet 'tis but ſome, it is not all,
The Promiſe cannot fail.
A ten Days Trial ſuch may have,
And Tribulation bear,
But (being faithful unto Death)
A Crown of Life ſhall wear.

An

An Hymn on 1 *Tim.* 2. 5.

ONE God there is, and only One,
One Mediator High,
The Man Christ Jesus, who for all
Did pay full Price, and die.

On 1 *Joh.* 2. 1, --3.

IF any sin, we have on High
An Advocate, who spilt
His precious Blood, that he thereby
Might expiate our Guilt.

On *Rev.* 5. 13.

BLessing, and Glory, and Renown,
To him we give therefore,
That sits o'th Throne, and to the Lamb
Of God for evermore.

Psal. 113. turned into other Verse, and a more common Tune. *April* 1686.

OYe the Servants of the Lord,
His Holy Name adore,
Sing forth his Praise with one accord,
And bless him evermore.

Ev'n from the rising of the Sun,
Unto its going down,
Cease not this praising Work begun,
Give Glory and Renown.
Above all Nations God is High,
His glittering Glory count,
Does very much for Majesty
The Heavens High surmount.
Who then is like the Lord our God,
Who (though of highest worth)
Humbles himself for to behold,
Both Things in Heav'n and Earth?
The Poor from Dust he raises High,
And from the Dunghil brings
The Needy, prest with Misery,
To sit enthron'd with Kings.
The Barren he does cause to bear;
Such Joyful Mothers shall
In their own Houses Children rear:
Praise ye the Lord for all.

An Hymn upon *Prov.* 28. 13. *He that covereth his Sins, shall not prosper*, &c. And upon the Doctrine raised by Mr. *C. March* 27, 86.

THE Sinner thinks by hiding Sin,
It shall not come to Light,
Because Man sees not, he concludes
It is not in God's sight:

But

But Folly great will ſoon appear
In Sinners thus miſled,
For he by cov'ring Sin, pulls down
Heaven's Wrath upon his Head.
Though he that hides Sin, never ſhall
Have quiet in his Mind;
He that confeſſeth, and forſakes
The ſame, ſhall Mercy find.

An Hymn upon *Matth.* 16. 26. *For what is a Man profited,* &c.

WHAT! Can it profit any Man
Though all the World he gain,
And by his ſinful carking Cares,
What Heart can wiſh, obtain?
If after all his Soul be loſt,
What is't he would not give
To ranſom his miſcarry'ng Soul,
That it might ever live.

An Hymn upon Mr. *N*'s Text, (*Octob.* 89,) *Prov.* 30. 7, 8, 9. *Two things have I required of thee,* &c.

TWO Things, O Lord, eſpecially,
I beg thou'lt pleaſe to give,
Deny me not before I die,
But grant 'em whilſt I live.

Remove far from me Vanities,
Make Heart and Life both sound,
Let not deceitful Shifts and Lies
Be with thy Servant found.
Lord, give me neither Poverty,
Nor Wealth in too great store;
I beg what may convenient be,
And do desire no more:
Not Riches, Lord, lest too great share
Make Pride become my Bane;
Nor Poverty, lest I should steal,
And take thy Name in vain.

An Hymn upon Mr. M's Text, (*May* 29, 1690.) and Doctrine, 1 *Joh.* 3. 9. *Whosoever is born of God,* &c.

HE doth not sin that's born of God,
His Seed in him remains;
He cannot sin as others do,
The Grace of God restrains.
He does not sin insensibly
As carnal Men are prone,
But quickly feels its smart and pain,
And under it does groan.
Thorow Corruption which remains,
And best of Saints have got,
They are in Sin too apt to slip,
But constantly sin not.

He

He does not ſin preſumptuouſly,
Nor wilfully ſubmit,
He does not overtake the Sin,
But is o're'tane by it.
And when through Frailty he does fall,
He quickly does ariſe;
He dare not reſt, and wallow in
His Sin in any wiſe.
Lord give me Grace for to avoid
The Pit the Sinner's in,
Keep back thy Servant from known Guile,
And from preſumptuous Sin.

An Hymn upon Mr. D's Text, *Luk.* 13. 24, 25, 26. *Strive to enter in at the ſtrait Gate*, &c.

STRIVE now to hit the narrow way,
And enter the ſtrait Gate;
For not a few ſhall ſadly rue
Their ſtriving when too late.
When once the Lord has ſhut the Door,
And thoſe without begin
To knock and cry, in Miſery,
Lord, open, let us in:
The Lord ſhall anſwer them, and ſay,
Thus trembling at his Bar;
I never knew any of you,
I know not whence you are.

Then shall poor wretched Sinners urge,
And many of 'em say,
Lord, have we not done this and that
For thee in our Day?
'Twas in thy Presence, we, poor we,
Have ate, and drank, and sought;
We had thy Word, O Blessed Lord,
And in our Streets thou'st taught.
We've prophesied in thy Name,
And mighty Works have done;
The Devils they did us obey,
We cast 'em out, they run.
When as the Lord shall thus reply,
Go Sinners, take your Lot;
In you I see Iniquity,
Depart, I know you not.

VERSES upon the King of *France*'s Persecution (the *Faithful Account* being published in Prose); turned into Verse, by *G. D. Decemb.* 86.

INhumane Monster! what will nothing do?
But seize Estates and ruine Churches too:
Will nothing serve the turn, but tear and rend,
And break in pieces Hearts that dare not bend?

Ex-

Excuſe me then, if now I can't forbear
To tell the World the Stories that I hear:
That ſome who ſtand amazed, may perchance
Humble this proud and bloody King of France.
Dragoons are called in to ſeize the Treaſure,
And quarter upon Proteſtants at pleaſure.
Guards they are plac'd at Gates, with naked Swords,
With frightful Aſpects, domineering Words.
Watchmen ſtand lurking for to make a Prey
Of all that would eſcape and get away.
This was the conſtant cry of Troopers, Kill,
Deſtroy thoſe damned Hereticks at will.
Be Catholicks, ye Sots, and now return
Unto our Faith, or you'ſt do worſe than burn.
How many weeping Eyes, and Hearts do bleed,
To ſee their Friends (as dying) yet not dead.
Die they deſire; but thoſe Rogues in grain
Tell them they ſhall not die, but live in Pain.
Eſtates they ſeized, rifled Houſes then;
Invented Torments new for thoſe good Men.
Babes from the Mothers Breaſts theſe Tyrants tore;
Such Cruelties they acted o're and o're.
They enter Neighbours Houſes at their Pleaſure,
Take thence their Jewels, Plate, and other Treaſure.
They left the owners nothing they thought worth
The taking from them, and their carrying forth.
Proviſion that they found, they ſeiz'd with Joy,
And what they could not eat, they did deſtroy:

They being fill'd, the rest must go to'th Swine,
They swore the Owners should be forc'd to Dine
On harder Fare: Nay to compleat their Grief,
They made it Penal for to give Relief
To any one of those. ——————
The hungry Bellies, and the naked Backs,
From Doors of richer Men were forc'd to pack;
No Wickedness was scrupled, that might tend
The Projects of these Monsters to befriend:
Good Men were sighing forth their dolorous Cries,
Whilst others Mouths were fill'd with Blasphemies.
Inhumanly they Protestants did vex,
Without regarding either Age or Sex.
Who would not yield that Popish Juggling Fools
Should have the conduct of their precious Souls,
Who would not give up Reason, and from thence,
Submit to Men that had not common Sense;
They soon did mark them out, for to presage
They were to be the Objects of their Rage:
They hung up Men or Women that they took,
Upon a Gally-hawk or Chimney-hook;
Some by the Hair o'th Head, some by their Feet:
And thus they served all they did think meet;
Smoak'd them with Wisps of Straw (whilst hanging (there)
Till they that Torment could no longer bear.
They took them down, and if they would not then
Quickly recant, they'd hang them up again.
Through Fiery Streams they caused them to wade,
In which consuming Torments many staid

Till

Till almoſt roaſted; this was their Intent,
New Torments for thoſe Creatures to invent.
Many they hal'd with Ropes, and let them down
Into the deepeſt Pits in all the Town;
From whence they might not come, till they could ſee
By Hand and Seal, they Catholicks would be.
Bound them as Criminals are ty'd, alas!
And thus with pinion'd Fetters they muſt paſs.
And farther ſtill to make them change their Notes,
With Funnels forced ſtrong Drink down their Throats;
Wine in ſuch meaſure, that (for ſuch a Seaſon
The Fumes thereof bereaving them of Reaſon)
They knew not what they did, and then did cry,
They'd Roman Catholicks both live and die.
They ſtripp'd them naked, and they did expoſe
Their tendreſt Bodies to the ſharpeſt Blows,
And added hundreds of Indignities
For to compleat their doleful Miſeries;
But boaſted, all they felt was nothing to
The future Hardſhips they ſhould undergo.
They cut their Fleſh with Pen-knives they had there,
And Skin with heated Pinchers off did tear;
Beat them with Staves, and dragged them into
(The Places where they uſed moſt to go)
The Popiſh Churches, where their forc'd Duration,
Was falſly ſtil'd by ſome an Abjuration.
Many who in their Priſons they did keep,
They ſuffer'd neither Night nor Day to ſteep;

And

And thus for many Days they did lie Quaking,
By Watchmen thither sent to keep them Waking.
I can't expres the sad and doleful Cries
Were heard from hungry Bellies, waking Eyes;
Buckets of Water down their Face must slide,
With other new ways to torment beside;
Upon their Heads they Kettles downward laid,
And then upon them doleful Noises made,
Till those poor Creatures having no Defence,
Had well nigh lost their Reason and their Sense.
Some who are Crazy, others sick in Bed,
Must have the Drummers ratling at their Head;
And thus for many Weeks (as those relate
Who were themselves in this forlorn Estate)
Fathers and Husbands, to Bed-posts they tie,
While Maids and Wives are forced before their Eye
To that Uncleanness, that more chaster Ears,
Can never hear of without Flouds of Tears.
Rapes now were common grown, they did permit
The most unchaste to act what they thought fit,
Against poor Innocent and Harmless ones,
Who stand to hear their louder Cries and Groans;
They pluck'd off Nails from Hands and Toes amain,
(A new Invention to heighten Pain)
They blew into their Bodies (where they durst)
With Bellows till they made them fit to burst;
And after all, whoever yet refus'd
For to comply with them, were worser us'd;

Many

Many in Dungeons did impriſon'd lie,
Others in noiſom Holes you might eſpy;
Theſe they inhumanly did exerciſe
With ſharpeſt and ſevereſt Cruelties.
Houſes they ruin'd and demoliſh'd quite,
And took the Lands to which they had no right;
Cut down their Woods, their Wives and Children ſeize,
Impris'ning of them in their Monaſtries.
Many of thoſe, to keep their Conſcience right
Gladly betook themſelves to private flight,
Who when purſu'd and overta'ne i'th Field,
Some being ſhot to Death, the reſt did yield:
Theſe were brought back to th' Places whence they went,
And thence to worſer Places ſoon were ſent.
Which monſtrous Hardſhips did not only fall
Upon the common People, but withal
Nobles and Gentry too we alſo ſaw
Inſlav'd, and haraſs'd contrary to Law:
(Perſons of Quality, and Ladies great
Now ſeeking out for Places to retreat);
Some went to Paris, *and the greater ſort*
They took them Lodgings that were near the Court,
Concluding Officers durſt never bring
Dragoons to ſearch the Houſes near the King:
But theſe Hopes vaniſhing, perplex'd their Caſe,
They could no longer here find hiding-place;
Their Hopes and Wiſhes did abortive prove,
When they from hence were forced to remove;

Decrees

Decrees were signed, and in fifteen Days
They must leave Paris, *and without Delays*
Return unto their Dwellings, for it were
Made highly penal for to lodge 'em there;
Petitions sent to th' King full of Complaint
Of what they suffered, and to acquaint
Him with their doleful Case and Misery,
Imploring Succour from his Majesty:
But all was nothing, for that Tyrant King
In persecuting Work would take his Swing,
Which gives occasion farther to remark
The Passages that were not done i'th Dark;
At th' head of those infernal Legions were
(Besides Commanders who in chief appear,
And military Forces) not a few,
Some being clad in Scarlet, others Blew,
There were Intendants; also Bishops, Priests,
Marching on this Design, through all the Streets;
Whole Troops of Missionaries, Monks and Friars,
(Not many Noble-Men, but few Esquires)
Bishops and others, ready in their Station,
For to receive a forced Abjuration;
They always taking care what happen'd then
Might suit the Humour of the Clergy-Men
When any therefore turn, and did recant
His ever being a true Protestant,
It would not do, unless where those Men came,
All in the Family would do the same.

Dra-

Dragoons were constant Lodgers upon those
Who could not with the Popish Foppries close,
But (when they did) these Monsters fac'd about,
And went to harass those who could hold out.
Thus did the great Apostacy of same
Serve to add Weight to those who would not come,
And turn Apostates also; whence you see
The dismal Mischief of Apostacy:
Yea, that they might the better carry on
The bloody Work of Persecution,
They privately prevailed with a few,
To list themselves among the ign'rant Crew;
To change their Faith themselves, thereby to gain
Over what Proselytes they could obtain.
They thus are Protestants, but in disguise,
That others may be made their Sacrifice.
Dragooners having acted o're their part,
These ——— with their Sophistry and Art,
Must do the rest, and thus did every-where
Wolves in their sheepish Clothing then appear;
Exhorting those who now had nothing left,
But were of all their Substance quite bereft,
For to be wise in time, and save their Lives,
Their own, their dearest Children, and their Wives;
Obey your King, turn Catholicks, and then
You'l taste the Sweet of being Loyal Men;
We once were just like you, resolved to cherish
Our inward Peace, tho th' outward Man should perish;

To keep our hold of Christ, thô all should go,
But now are wiser grown than to do so:
Go then, and do likewise, that you may find
The Pleasure of a calm and quiet Mind.
(And here see farther still their Eagerness
For to arrive at th' height of Wickedness,)
When th' Master of a House for to get rid
Of Soldiers that were quarter'd on him, did
Do all that was required, and obey
In every thing; the Soldiers still must stay
Till Wives and Children, and the meaneſt Boar
Had done the same that he had done before.
Many such fled away, thinking perhaps
Hereby to scape those after Thunder-Claps;
They tender'd inward Peace, fear'd Conscience gripes,
Thô (being caught) alas! they'd double Stripes;
Nay farther yet, those who did think it best
To yield to many things impos'd, (for Rest)
Equivocating Abjurations had,
Only at first (by Tyrants) offered:
Which (being swallow'd down) they by Degrees
Did win them to compleat Conformities;
And when those Hell-hounds had with Joy espy'd
That those poor Protestants had thus comply'd
With what they'd offer'd, yet they told them plain,
All they had done would prove but all in vain,
If this at last they did refuse to do,
To say they were not forced hereunto;

That

That all was voluntary, and that they
In perfect Duty own'd the Popish Way.
A Paper to this purpose they must seal,
To which the Priests and Jesuits might appeal,
That they were Agents free, and never knew
(Till now) the Popish Way was right and true:
That 'twas not forced, but a free Consent,
As by their Hands and Seals is evident.
Some, alas! did it, and most foully fell,
To th' Grief of all their Friends that wish'd 'em well.
And after all, if these did e're repine,
'Twas soon imputed to them as a Crime.
If publick Mass was scrupled any way,
Or dropping Beads when e're they went to pray;
Nay if a Sigh escap'd them, this vile Rout
Judg'd it Dislike to what they were about;
They fin'd them presently, and did amain
Send Soldiers to be lodg'd with them again.
All Sea-port Towns are stopt, that none might go
To tell the dismal Stories that they know;
All hopes are gone of making Scapes by flight,
The frontier Countries watched Day and Night;
There's now no passing by a fain'd Excuse,
Unless they could Certificates produce.
It would not do, and these must also say,
The Passengers are of the Romish Way:
Vessels and Ships were search'd, and Coasts throughout,
Bridges, High-ways, and Rivers round about;

Guards almoſt every where did lurking lie,
To ſee if they could Proteſtants eſpy.
Holland's *requir'd, (as it has been ſaid)*
To give up thoſe that there for refuge fled,
And ſtrictly charg'd they harbour ſhould no more,
Nor entertain his Subjects rich or poor:
Nay, ſome Attempts were made to bring thoſe home,
Who into foreign Parts were fled and gone,
That they (returning) might expoſed be,
Unto the greater Wrath and Cruelty
Of belliſh Monſters, who by every Dart,
Do ſhew the greater Malice of their Heart.
Whilſt theſe things acted were i'th Kingdom round,
A new Contrivance in the Court was found,
To juſtify their Doings, and to fix
Their former Cruelties by new Edicts.
For th' nulling of the Edicts late of Nants,
The Wits are all at work i'th Court of France:
Much time was ſpent in drawing up the Form,
Which threatned their Eſtates another Storm;
Some mov'd the King ſhould by his Power try,
Not only for to force the Laiety,
But Clergy-men, (a Truth, tho very ſtrange)
Their old Religion now at length to change,
And all Refuſers ſentenc'd to be ſent
Into perpetual Impriſonment.

ACRO-

ACROSTICKS.

GERVASE DISNEY; *Anagram*,
I Sinner saved? Yes.

I Sinner saved? Yes; *through Grace,*
Eternally to sing,
Rich was the Love of Christ, who dy'd,
Valuing so mean a thing.
Ah, Sinner, stop! here make a stand,
See but how once it was,
Enough thou'lt see to humble thee,
Dejected Soul; alas!
In Sin conceiv'd, in Sin brought forth,
So many Sins so great,
Nought to be seen but Filthiness,
Ev'n this was thy sad State.
Yet notwithstanding, God's Free-Love
Now pitying thy Case,
Has snatch'd thee, Brand, out of the Fire,
Admire then Free-Grace.

GERVASE DISNEY; *Anagram*,
I see Sin die ever.

IT's Sin, *O Soul, would ruin thee,*
Ah then most constantly
Endeavour to oppose thy Sins
That thou mayst see them die.

Rich

R *Rich was the Love of Christ above*
to shed his Blood for thee;
V *Value, O value this rich Grace,*
Which thus has made thee free.
A *Ah sinful Soul, consider well,*
And think but of thy Case;
S *Salvation then thou soon wilt say*
Can only be of Grace.
E *Escap't thou art, give God the Praise,*
Eternally now Sing;
D *Dear Christ did bleed and* die *for me,*
For me, so vile a thing.
I *In* Sin *I dare not wallow now,*
This shall be my Endeavour,
S *Since in my Blood God did say, Live,*
To see my Sins die ever.
N *Now mount, O Soul, in highest Praise,*
Let Heaven hear thee sing;
E *Endless and Matchless was the Love*
Of Jesus Christ my King.
Y *Tea, but dear Lord, I am so clogg'd*
By Sin, the Sinner's Fetter;
I cannot praise thee as I would,
In Heav'n I'll do it better.

An ELEGY on my Honoured Uncle Mr. GERVASE DISNEY, who died *April* 3, 1691.

SAints here on Earth find still no Resting-place,
Heav'n ripen'd Souls ascend to Heaven apace;
Whilst Others do below, with mournful Cries,
Thus celebrate their Fun'ral-Obsequies.
This has been England's *case long; latter Years*
Oft yielding Matter of fresh Grief and Tears:
How many Jewels have we lost of late,
Which did adorn our Englisn *Crown and State?*
But have by hasty Death been snatch'd away,
Their Bodies now reduc'd to Dust and Clay.
Yet tho such Losses Friends on Earth must bear,
The Saints themselves the greatest Gainers are;
Whose Bodies more refin'd, again shall rise,
Stript of their Dross and their Infirmities;
Vnited to their Souls, again shall sing,
Eternal Hallelujahs to their King.

J. D.

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